

Minutes, Reports, and Findings

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MINUTES, REPORTS, AND FINDINGS

THE CHURCH AND SOCIETY CONFERENCE

held in Chicago

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The General Conference Mennonite Church
Offices: 722 Main Street
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Response to the Paper

CHRISTIAN LABOR AND MANAGEMENT RELATIONS

1. The paper rightly calls attention to our new occupational structure. Whereas we are still more rural than the U.S. population as a whole, with its mere thirteen per cent in agricultural occupations, we too have fully twice as many in non-agricultural occupations as agricultural.
2. The paper is not particularly concerned with the right or wrong of this transition, as perhaps it would be if the study group had been oriented in the Old Testament. Being oriented in the New Testament the major concern is that the transition has come without a unique Christian witness to labor-management relationships on the part of the Mennonites.
3. The paper points up the fact that both labor and management are organized and that the power which corrupts is often a temptation for both.
4. "We see no inherent evil in the principle of collective bargaining" is a basic premise of this paper.

Questions:

Could the paper perhaps speak more clearly to the parallel question, "Is there or is there not an inherent evil in competitive capitalism?"

On labor the paper is defensive. Could better balance be achieved if it therefore were also defensive of management and ownership?

Omission

The possible role of profit sharing or even more to the point, part ownership of the business by the employee to bridge the gap between management and labor.

- Carl Lehman

Response to the Paper

THE CHRISTIAN IN RACE RELATIONS

This paper is imbued with an air of poetic passion. The underlying depth of conviction evidenced throughout, the concreteness of the case studies, and the clear call for courageous action give a vigorous character to this paper, eliciting positive response from any sensitive Christian reader.

With the strength of this paper readily apparent, and since my time for a critique is limited, I shall address myself to several points at which I felt some concerns and questions, with the hope that this will contribute to a critical appreciation for this excellent paper.

1. This paper does not give a fair picture of the state of the General Conference in regard to the race issue. Granted that some persons and congregations are openly or subtly hostile, and that many are struggling with deep prejudices, and that all of us are involved in selfish thinking on this type of issue, it is nevertheless my observation that there are a growing number of individuals and congregations who are sincerely seeking to find and follow God's will in the race question. I do not agree with the diagnosis, "as a Conference, on questions of race relations, we have been at best apathetic and, more often, at worst, consciously disobedient in the light of God's living Word" (page 3). This pessimistic spirit colors the whole paper. Why, for example, wasn't Woodlawn used as one of the case studies? This too is the work of our Conference. Is Woodlawn not a small evidence, at least, of some breakdown of barriers? Granted the possibility that for some it may symbolize the salving of a guilty conscience, I am convinced that for many it is much more than this. In the dark night of the church's struggle with sin, it is helpful to point to the candles illuminating the night, and not merely to curse the darkness.
2. At some points this paper seems to reflect more of the spirit of the crusading Christ than the spirit of the Suffering Savior. All crusades involve the temptation to manipulate rather than communicate, to reform rather than redeem, to inflict suffering rather than submit to suffering. In the conclusion the paper states that "Our Lord surely expects us to resist and protest evil wherever we see it in the world around us, if such resistance is in our power." What form shall this resistance take? How do we show Christian love not only to the persecuted, but also to those who are doing the persecuting? How do we show love not only to those who suffer from the prejudice of others, but also to those who harbor prejudice? Are we sometimes tempted to love the "underdog" and be very unloving to the "topdog?"

Particularly, how are we to resist the evil of race prejudice within our own congregations and Conference? The suggestion that we need a new sense of responsibility to each other, not only within but also between congregations, is a good one. How do we develop this? We need to speak to each other. One of the reasons why some churches hesitate to discuss

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change. Our particular task is now to attempt to understand how one builds a church in which the Holy Spirit is more powerful than economic influence. Our people are led out of our communities individually, going to this or that particular job because of economic forces and not because of a "call" or a "sense of mission" to serve the church. This is a tremendous change from what was common practice just a few generations ago. Those who left a community left mostly as families, moving to other Mennonite communities to farm, to join other Mennonite churches. So somehow we must again regain the basic fundamental truths upon which the church can be built in a changing world. We must understand anew how the Holy Spirit works through people and somehow we must be able to develop within ourselves and within our children a "sense of mission," of "call" so that when they go out from our churches they feel that they are being led of God to use all of the abilities and skills that they have, not only to earn a living but also to spread the Word of God.

- Howard D. Raid

Response to the Paper

THE CHURCH, THE STATE, AND THE OFFENDER

As I understand the purpose of this paper it is to raise some questions that will whet our appetite for study.

Aristotle once said that the evidence of an education is the ability to make distinctions. Facing this problem with our conviction that the Bible is the final court of appeals in all matters of faith and conduct, our subject raises the following questions.

1. Is capital punishment part of God's revelation of himself to Israel or is it pre-law and brought into and enlarged in the law? If it was given to man before the giving of the law and we say that Christ has fulfilled the law, have we really dealt with our problem? It is right here where we need to give Genesis 9:4-6 some serious study.
2. In considering the distinction between the Old Testament and the New Testament, must we not recognize that in the Old Testament God was dealing with an entire nation in all of its social relations, but that in the New Testament He addresses himself to His church which is to be His new creation in the larger context of the world's society?
3. Can we evade the implications of Romans 13:1-7? The context we accept very literally. Does this passage teach the relation between government and the violator of the law of the land? Why has God given the sword to government? Does this involve our conviction of the separation of church and state? Just where do we apply this principle? If the church can pressure government to its standard, is not government justified in pressuring the church to its standard?
4. In our dealing with the violator of law and order, do we create in his mind the thought that he can get by? In an editorial in the May 1956 issue of Eternity magazine, Dr. Barnhouse tells of a murderer who took his client into the state of Michigan because he knew the state had abolished the death penalty. Hal Hollister in his article "What Convicts Are Made Of" in the November, 1961 issue of Reader's Digest says that it is impossible to reform the criminal because of his attitude. He refuses to change. Are we by abolishing capital punishment in danger of creating the impression that man can get by with anything in society and that finally it will also be possible for man to evade the sentence of a just God against his sin?
5. If the state does not have the right to execute the criminal, does it have the right to use the instrument of execution to bring him to justice? Is the officer who is forced to kill to maintain order, guilty of murder?
6. The case of the woman taken in the act of adultery poses some problems. According to the Law (Deut. 22:22-30) both the woman and the man were to be stoned. Why was not the guilty man present? Was this a pharisaical attempt to trap Jesus and so Jesus answered and dealt with the situation on the basis of the motive of His foes?

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7. We must consider the New Testament standard of love! Whom are we to love? The man who is dangerous or the society that needs protection? Does this issue also involve the matter of what we love? One of our seminaries a number of years ago rejected a student's four years of work because of plagiarism in his master's thesis. Repentance and the offer to make it right was rejected. The integrity of the school was at stake. Does justice ever supercede love? Is God's integrity at stake in the issue of capital punishment? Has God changed?

These are some of the questions we shall have to discuss at this conference.

- Richard Tschetter

Response to the Paper

THE CHRISTIAN CHURCH AND ALCOHOLISM

This paper is rather comprehensive in its discussion of the psychological, medical, and sociological angles of this problem. The statistical data is also interesting and valuable. But the reactions to the paper will be basically at the theological level.

Here are some general comments:

1. The paper seems to be oriented to the natural sciences with theological overtones. Instead, the problem could best be approached from a more theological context, with the natural sciences providing auxiliary insights. A number of germ ideas are contained in the theological sections and the final considerations which need more adequate treatment. Spelling these out in greater detail would strengthen the presentation considerably.
2. The paper lacks real punch. It may be due to the fact that it is a scholarly discourse and not a homiletic treatise. Nevertheless, the fact still remains that it does not arouse to action as it might. It is suggestive, perhaps, but it does not grapple too seriously with the issues that confront the church in the liquor industry, in modern advertising, in federal, state, or local laws, in liquor outlets, in social trends. The suggestion that we encourage the national governments to socialize the liquor industry may be a good one. But it may also be an effort to find an easy answer and to evade the tough customers that the church is going to face for a long time to come.

We do need to launch a "total attack on the basic problems of our civilization -- its anonymity, its 'cog-in-the-wheel man,' its exploitation of the individual." But the church can get nowhere until it recognizes the moral issues involved. Men of various stations are willing to take advantage of this kind of world to degrade the personalities of their fellow men and to line their own pockets. The church must place moral responsibility where it belongs and recognize its own guilt too.

More specific considerations may bring more clarification:

1. There is an inadequate diagnosis of alcoholism, at least of the alcoholic himself. The paper states: "Alcoholism is now being considered...as a disease and not merely as a deviation from normal conduct." This tends to take alcoholism from the category of sin and relieve the victims of personal responsibility. Alcoholism does have physical features and psychological characteristics which involve disease, certainly. But if alcoholism is to be considered a disease, it must be defined as such at the deepest level of the human personality. It involves man's spiritual and moral nature.

There is an element of misfortune and helplessness involved; this is true of man's sinful plight aside from alcoholism too. There is social

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pressure. There are environmental factors. But man is still a creature of God and he still lives in a moral universe. The alcoholic himself feels a deep sense of guilt. Human sin is involved on the part of the drinker as well as others who contribute to his habits. Modern psychology has removed the moral dimension of life and the church has been willing to go along with it all too often.

2. The paper places little emphasis on regeneration and the grace of God. While the church should maintain contact with other "therapeutic agencies," the church must not allow modern scientific tools to edge out its timeless message of God's transforming love. The alcoholic needs to become a new person. The most powerful forces for healing are still the saving power of Jesus Christ and the newness of life that comes through repentance and faith. The paper does well in referring to the redemptive fellowship of the church but says little, if anything, to the point of making the gospel real and relevant to alcoholics. The alcoholic may find some relief from medical, psychological, and other means, but he can only find wholeness through a personal conversion experience with the Savior, Jesus Christ.
3. The paper leaves the impression that moderate drinking is all right, except that "our civilization has dangerous possibilities, more so than in previous and present cultures which are different." A good case could be made to support the contention that alcohol has always been a curse to mankind. At least, the problems of alcohol did not originate with the twentieth century. The paper takes a weak and qualified stand for total abstinence. Surely, an evil so great and devastating requires a stronger stand than this. A strong argument can be made against moderate drinking, social drinking, any kind of drinking, even aside from the dangers of alcoholism and drunkenness.
4. The biblical evidence is taken as being indefinite. Perhaps it is. But the passages which speak out against the use of alcohol should be enough to convince anyone of the drastic effects of intoxicating beverages (Proverbs 20:1). And the New Testament censure of drunkenness should be enough to warn anyone that alcohol is mighty dangerous stuff (1 Cor. 6:9-11). This may be too much like picking the right verses. On the other hand, if the biblical evidence is not conclusive, we must, all the same, follow through the ultimate implications of those passages which speak against the evils of drinking. The seed for total abstinence may be in Scripture just as surely as the seeds that led men to abolish slavery. Many temperance organizations have received their impetus from the Bible.

There are other issues raised in this paper that could be profitable for further consideration. Time is up. The paper does not provide a basis for our discussion and this critique is intended to provoke discussion as well. The group worked hard to put this before us and we are grateful.

- Ralph K. Weber

Response to the Paper

THE CHRISTIAN CHURCH AND URBANIZATION

May I commend the committee for an informed handling of a very perplexing problem. The paper breathes the air of authenticity of those who have experienced the strains of a transition from rural to urban society.

It is manifestly true that in such a transition from a Gemeinschaft society to an urban community the mobility, the anonymity, the social dislocations and family disintegration destroy much intimate personal "primary group" contact. This loss takes its toll in personality disturbances. Most forms of personal pathology are intensified in urban populations, and within cities, in those areas where newcomers tend to congregate.

So basic a change in how human beings relate to each other, forces a reformulation of the social structure, the values, and the faith of a people. In general the paper has left the impression, on me at least, that most of the changes which urbanization brought among Mennonites have negative implications, though not completely so.

Let us now turn to several specific issues in the paper which bear comment.

"The city breeds new heresies and cults, and counteracting organizations arise." This is regarded as part of the problem of urbanization but let us remind ourselves again that the birth of Anabaptism occurred in an urban environment. In a conformist rural society it might never have been born.

"The struggle to 'fit in,' to find a place to gain status in the social structure seems to supercede all other ambitions of the individual." Is it any stronger in cities than in rural areas? Perhaps it is just more obvious and obnoxious because the urban patterns of achieving these is different from the rural problem.

"In the urban center the family as an institution is of lesser significance." It has less and different functions but is it of less importance? In the city the individual can't draw upon neighbors, relatives, and friends for psychic support. The family is almost the sum of his "significant others." As such they are more important than ever in giving a sense of belonging and the basis for achieving a satisfactory self-definition.

Paragraph 2 on page 3 implies that city families have lower sales resistance. Perhaps they just have more "product exposure." Wouldn't rural people with equal needs to display status via the purchase status goods spend just as freely and foolishly?

"Urbanization did bring about in many areas a division in the church on the basis of economic differences, prestige, and social status." "The church now reflected the real power struggle within the communities." I would urge that it has always reflected the power struggle in the community. It becomes

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more noticeable when the power structure changes. Entrenched rural power structures are no less of a denial of Christian brotherhood than the urban power structure.

Section 5 of pages 7 and 8 reports that city migrants are primarily among the unskilled who are often lost to the Mennonite church and tend to join Pentecostal type churches. In the United States at least, I believe the well educated are highly represented in the urban migration. W. S. Thompson regards the migrants as a fair representation of the communities from where they come. Other evidence indicates that cities tend to draw the extremes. Both tend to be lost to the Mennonite church. See John Hostetler's research. The unskilled join the Pentecostals, the educated the standard denominations with stately churches, artistic rituals, and good educational programs.

Paragraph 3 on page 9 refers to the vitality of city churches. Have we any research evidence on the giving of time, money, unselfish love, helping vocations to show contrasts between rural and urban?

As a whole we Mennonites view the advent of urbanization with great misgivings, often as the final compromise with materialism and secularism.

I'm at a loss to assess the validity of these fears. One can marshal evidence that this is happening but there is another side to the issue. We need not only look back with nostalgia upon a passing utopia. There is much in the present to call forth a creative response to make Christianity relevant to the new world.

1. It can teach us a new awareness of the universality of the Christian faith.
2. It can give us a more ecumenical outlook, a sense of brotherhood with the faithful of the other denomination, i.e., an emancipation from provincialism.
3. It is giving us a new awareness of fields for evangelism and Christian service.
4. It may make possible a constructive and satisfying role for our deviants. Like every civilization, every sub-culture has its malcontents. For those who are constitutionally or at least psychologically incapable of conforming to the norms of Mennonite culture this may be the first real opportunity to be their own self-respecting selves without completely severing ties with their church. If we take seriously the implications of personal salvation which implies self-fulfillment, if we take seriously our doctrine of the right of individual conscience, there should be room for these deviants. A church that has taught us to love our enemies may in an urban setting find it easier to accept in non-judgmental love the mavericks of its own household.
5. Finally, an urban setting holds the promise of being one of the most creative periods in our history. There is the stimulation of urban

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culture! The need for the diversity of talent which has lain dormant for generations can finally be developed and capitalized for the Kingdom. How many uncomposed symphonies lie buried in Mennonite graveyards; how many unwritten philosophies and undiscovered scientific phenomena; how many potential business executives who might have infused capital/labor relations with Christian love?

It poses the very key issue of Christian stewardship. When the dead level of conformity to the rural pattern is finally broken we will no longer need to have "mute inglorious Miltons" spend their lifetimes riding tractors and feeding cattle. When it comes to Christian stewardship it is more pertinent to ask, "What is a man doing with his life?" than "What is he doing with ten per cent of his net income?" In an urban setting I'm hopeful we'll be able to do more with both.

- Orlando Goering

Response to the Paper

CHRISTIAN CONCERN AND AGRICULTURE

By and large I would agree with everything that is stated in this paper, including the specific details, generalizations, and evaluations. However, I would take an entirely different approach to the whole problem of trying to understand the importance of this for our Mennonite church of today.

We will begin with the discussion of our understanding of the nature of God, which is based primarily upon the Old Testament, where God appears to be a good shepherd, a farmer. Just as the Old Colony Mennonites think of God as speaking German, we have been guilty of thinking of God often as a farmer. Furthermore, throughout much of the Old Testament, the city is depicted as being evil, and pastoral life as being idyllic and approaching perfection.

Our own particular Anabaptist people have also felt that agriculture was the basic way of life. This comes out of our experiences of the very first years of the development of the Anabaptist movement where persecution drove us from the cities into the protecting Alps where we escaped persecution. Here agriculture provided the two basic needs of life. We found in agriculture a way of earning a living supplying food, shelter, and clothing, and we found also that in agriculture we could worship God as we desired. Thus, agriculture brought to us salvation for our souls and food for our bodies.

Furthermore, there was no need to prophesy the future. We could tell our children that as long as they would stay in agriculture this would remain true. Thus, we became a conservator of the faith and not prophetic. The same was true of our people who moved out of Holland into the Danzig area, into Russia, and of those who moved out of Switzerland down the Rhine, into the United States. They never lived in the great cities; they always farmed. Across the United States and Canada they were farmers, generation after generation, until the last generation or two.

The significance of all this change in agriculture is that agriculture as it was practiced by our fathers, supported, sustained, maintained, and aided our church and our church life. Thus, in many ways it was traditional. But we must remember that it did maintain a church and that there was a great deal of spiritual life there. There was a great deal of loyalty to the church as an institution, to God as a Father, and a tremendous amount of faith in Jesus Christ as Lord and Savior.

The significance of all of the material in the papers is that this is no longer true. Our economic life does not strengthen and build our churches as leaders have not been trained to understand this change. If we were to ask you who are gathered here today how many of you were raised on the farm or in a small rural community, almost 100% of you would indicate that this was your place of birth. We do not understand the change in culture. We study it, we know it is moving, we know it is becoming urbanized, secularized, impersonalized and all the rest, but we have difficulty interpreting this

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the race issue (and other emotionally charged issues) is that people on both sides of the question have been less ready to listen than to speak. Did this study group do enough listening? The prophetic strain, "I dwell in the midst of a people of unclean lips" is clear in this paper. At some points I miss the mood of the prior confession, "I am a man of unclean lips." Having said this, it should be said also that the problems I feel in response to this paper may be in actuality its strengths. The concentration on the depth of the problem, the honest expression of troubled concern, the specific suggestions not withheld by a false humility--all these may be the tools of the Spirit to prod us in doing the will of the Lord.

- Peter J. Ediger

BIBLICAL - THEOLOGICAL COMMISSION REPORT

Introduction

Can we as a church ask the state to abandon capital punishment? Is there a place for the Christian in politics? Shall we as the church foster racial integration rather than segregation? Have we a Christian mandate to help the people in the Greek villages to a better way of earning their living? How do we deal with the problem of alcohol within and beyond our church? Are the problems our people face in becoming urbanized a part of our Christian concern? What does it mean to be a Christian employer or employee in the midst of the complexities and evils of our organizations and economic systems?

These are the type of questions that have led us as a church to raise questions about the relation of the church to society?

This study conference began with the statement of its central problem as: "What is our Christian responsibility to society beyond evangelism?" Throughout the conference we have spoken of this responsibility in the world as our mission of "social concern." This has included the life of our people as citizens of many units of government, as workers in business, professions, industries, agriculture, and as neighbors in communities of this larger society.

How shall we look upon our Christian mission in society? Historically, the Christian church has tended to divide itself in two approaches. One approach has held that our Christian mission is concerned solely with the Christianizing of individuals. Plus this our role in society would appear to be that of meeting the usual secular needs and responsibilities. The other approach has had its focus upon the Christianizing of society, to infuse the communities of society with Christian standards and principles to the greatest extent possible. This conference began with the question whether it was not possible to clarify a third alternative which would integrate these two approaches in a biblical way. Is there not a way to take seriously God's total mission in Christ and also accept the realistic limitations of fallen man and society?

Our people have been taught that man is sinful, depraved, and that the world is evil. On the other hand, as our people have found good in secular society --in government, in medicine, in education, and in many non-Christians--they have not been clear on how to integrate this with their church teachings. If it is possible for good to originate from the secular world, then do we as Christians in our vocational and community use and encourage this truth to the utmost? Does God work through such secular truth? Such experiences in society together with our experience in imperfect churches has tended to blur the distinction between the church and the world. This being so, our people have even wondered at times whether it is really necessary for one to relate to the church. These questions disturb us. We fear that it will undercut our sense of mission. On the other hand, we are also mindful that this may be a necessary part of our maturing experience as a church seeking to live "in but not of the world."

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Through such honest questioning the Holy Spirit has led us at this conference in earnest search together of the Scriptures and our total Christian experience to clarify our mission as the church in society. We see more clearly that to have an adequate framework for an understanding of our Christian mission in society we must understand more deeply the Christian doctrines of creation, incarnation, and consummation. Increasingly, we have come to see in this conference that ours is a total mission in society, from God in Christ to man and his total need and situation. Although there may be functional reasons for speaking of evangelism and social concerns and other facets of our work, in reality we can see the place of social concerns in our individual and corporate Christian lives only as we identify ourselves with Christ in his total mission to this world. Ours too is a total Christian mission of the church in society.

THE THEOLOGICAL BASIS FOR SOCIAL CONCERN AS FOUND IN THE DOCTRINES OF CREATION, INCARNATION, AND CONSUMMATION

We begin from the christological stance because that is where the New Testament begins. We feel that this christological stance should be maintained throughout the treatment of the doctrine of creation and not merely stated at its beginning. It is our conviction also that this can be done without doing violence to the biblical material if we take into consideration the work of the pre-incarnate Christ or Logos as found in the Wisdom Literature of the Old Testament and in the prologue to the Gospel of John, as well as the opening verses of the Epistle to the Hebrews. In this view the purpose of God to reveal himself in the incarnation is already potentially present in creation apart from the fall within history. If we were to attempt to set this forth in the form of a diagram we should do it with the figure of an hourglass. At the upper end of the hourglass is the creation in which the whole universe and potentially the whole human race are included in the creative act. After the fall the redemptive purpose of God manifests itself in the establishment of the covenant with Noah in the divine endeavor to rescue something that was worth saving from the devastation wrought upon the original creation by the fall. This is followed by God's covenant with Abraham which results in a deepening of the rift between the descendants of Abraham and the rest of humanity. As we move down the hourglass the redemptive purpose of God is narrowed to the faithful remnant among the chosen people and finally narrowed to the individual Suffering Servant in the incarnation itself. From the death and resurrection of Christ and the rise of the church, subsequent to the coming of the Holy Spirit at Pentecost, the redemptive purpose of God again fans out to include at the lower end of the hourglass the whole of creation in a new heaven and a new earth where a whole new race of redeemed men from every tribe and tongue and nation constitute the inhabitants of the new creation. The same God who in the beginning created the world and mankind, through Christ re-creates the world and redeems the new humanity which inhabits it. John 1:2 and 3 speaks of the work of the pre-incarnate Christ; Romans 5:18-21 of the work of the suffering Christ; and 1 Cor. 15:20-28 of the work of the victorious Christ. These are not three different Christs but different manifestations of the same Christ that we encounter here.

Because the Christian doctrine of creation out of nothing does not allow us to see the material universe as originating independently of God or contrary to His purpose, we are constrained to affirm its goodness. John 1:2 and 3 and 1 John 4 are positive proclamations of the gospel but they are also an apologetic defense of the gospel in the face of the Gnostic heresy which denied both the goodness of the material creation and the real humanity of our Lord. We would affirm the goodness of creation despite the fall. We cite the following Scripture passages as evidence: Phil. 4:8 - "Finally brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." This

passage exhorts us to think of the good thing present outside of Christ within the culturally fallen world. Genesis 5:1-3 and Genesis 9:1-3 restate the creation formula after the expulsion from Paradise without significant alterations. The fall has marred but not completely eradicated the divine image. Man is still human and not animal. The earth, though no longer a paradise, is, however, not a desert. We feel, therefore, that social concern is inherent in the doctrine of creation itself. It finds expression both in the declaration that man was created in the image of God and in the fact that no helper fit for Adam was found until the creation of Eve had taken place (Genesis 2:20-23).

Nevertheless, we would also take cognizance of the fact that demonic forces are at work within the fallen world and among fallen men which were not active immediately upon the completion of creation. While we must never lose sight of the fact that Christianity is a world-affirming rather than a world-renouncing faith, we must also be aware that in a fallen world man's sense of values is distorted and corrupted by sin so that he uses good things for evil ends. 1 Timothy 4:4,5: "For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; for then it is consecrated by the word of God and prayer." This passage recognizes both the goodness of creation as it comes from God and the necessity to exercise proper restraint in the use of those gifts that come to us through the creation in order that we may exercise dominion over them rather than they exercise dominion over us.

THE DOCTRINE OF REDEMPTION

A. The redemptive work of the pre-incarnate Christ

There is evidence in the biblical material that the pre-existent cosmic Christ was engaged in the work of redemption prior to His incarnation. This is true not only in the fact that his activity is seen in leading the Hebrew people to select some of their wisdom literature from their non-Hebraic contemporaries but also in the fact that codes of law parallel with those in the Old Testament have been discovered by archaeologists among the Semite neighbors of the Hebrew people. This should not disturb us, for according to Acts 14:17, God has not left himself without witness among any people. The exodus provided the Hebrews with the criterion for sifting this material and taking it up into the biblical canon where it has now become a part of the sacred Scriptures. This pre-incarnate Christ does not preclude the missionary enterprise but on the contrary, makes it both possible and necessary and also expedites it. (Neither does the work of the pre-existent cosmic Christ implicitly or explicitly imply universalism.) Thus, the uniqueness and once-for-allness of the total Christ-event which includes incarnation, resurrection, and consummation is not threatened by the role of the pre-incarnate Christ. In fact, it is strengthened if we see as the Bible does that the work of the incarnate Christ is the fulfillment of the messianic prophecies of the Old Testament. Thus we see the prophetic role of Christ in the call of God to Moses to deliver His people from bondage because He had heard their groanings and had come down to deliver them.

B. The redemptive work of the incarnate Christ

We see a further basis for social concern in the incarnation itself. Our Lord came into this world and took upon himself our sinful human nature. He healed

passage exhorts us to think of the good thing present outside of Christ within the culturally fallen world. Genesis 5:1-3 and Genesis 9:1-3 restate the creation formula after the expulsion from Paradise without significant alterations. The fall has marred but not completely eradicated the divine image. Man is still human and not animal. The earth, though no longer a paradise, is, however, not a desert. We feel, therefore, that social concern is inherent in the doctrine of creation itself. It finds expression both in the declaration that man was created in the image of God and in the fact that no helper fit for Adam was found until the creation of Eve had taken place (Genesis 2:20-23).

Nevertheless, we would also take cognizance of the fact that demonic forces are at work within the fallen world and among fallen men which were not active immediately upon the completion of creation. While we must never lose sight of the fact that Christianity is a world-affirming rather than a world-renouncing faith, we must also be aware that in a fallen world man's sense of values is distorted and corrupted by sin so that he uses good things for evil ends. 1 Timothy 4:4,5: "For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; for then it is consecrated by the word of God and prayer." This passage recognizes both the goodness of creation as it comes from God and the necessity to exercise proper restraint in the use of those gifts that come to us through the creation in order that we may exercise dominion over them rather than they exercise dominion over us.

THE DOCTRINE OF REDEMPTION

A. The redemptive work of the pre-incarnate Christ

There is evidence in the biblical material that the pre-existent cosmic Christ was engaged in the work of redemption prior to His incarnation. This is true not only in the fact that his activity is seen in leading the Hebrew people to select some of their wisdom literature from their non-Hebraic contemporaries but also in the fact that codes of law parallel with those in the Old Testament have been discovered by archaeologists among the Semite neighbors of the Hebrew people. This should not disturb us, for according to Acts 14:17, God has not left himself without witness among any people. The exodus provided the Hebrews with the criterion for sifting this material and taking it up into the biblical canon where it has now become a part of the sacred Scriptures. This pre-incarnate Christ does not preclude the missionary enterprise but on the contrary, makes it both possible and necessary and also expedites it. (Neither does the work of the pre-existent cosmic Christ implicitly or explicitly imply universalism.) Thus, the uniqueness and once-for-allness of the total Christ-event which includes incarnation, resurrection, and consummation is not threatened by the role of the pre-incarnate Christ. In fact, it is strengthened if we see as the Bible does that the work of the incarnate Christ is the fulfillment of the messianic prophecies of the Old Testament. Thus we see the prophetic role of Christ in the call of God to Moses to deliver His people from bondage because He had heard their groanings and had come down to deliver them.

B. The redemptive work of the incarnate Christ

We see a further basis for social concern in the incarnation itself. Our Lord came into this world and took upon himself our sinful human nature. He healed

the sick, opened the eyes of the blind, unstopped the ears of the deaf, fed hungry people, and associated with social outcasts and otherwise undesirable people. He sought out people in their sin and need, both in His own person and in His spoken parables. He is a revelation of God's own concern for all manner of men under all circumstances of life. The passage from Isaiah which He chose to begin His public ministry indicates that He saw His mission as that of ministering to the needs of the whole man (Luke 4:18,19). Our fear of doing the same things shows that we have not fully grasped the profound insight of Luther into the liberty of the Christian man. The Christian is now free to be a Christ to his own neighbor because the need to redeem himself no longer exists. Indeed, we often deny the incarnation by our method of evangelism. Should our ministers act in the same manner in which Christ did and seek out sinners in the local saloon, they would most likely receive from their congregations the same condemnations that were heaped upon Christ himself. What we ask for is not evangelism and social service but getting through to humans in their need with the one gospel. It is our conviction that while this gospel as a rule expresses itself in both word and deed, it is not always necessary that these expressions take place simultaneously. In fact, instances have been pointed out where our insistence to utter the proclamation along with the deed may be the very thing that gets in the way of the gospel itself. However, as a general rule, we feel that the gospel finds its fullest expression where word and deed are combined in one witness, as was the method of Christ in miracle and proclamation. It was our Lord's redemptive identification with men in their sin and estrangement from God that brought about the climax of his own self-sacrifice on the cross upon which He who knew no sin was made to be sin for us in order that we might become the righteousness of God in Him (2 Cor. 5:21). From the human side, if our Lord had consented to withdraw from this self-identification with publicans and sinners, He might have escaped the cross because His self-identification with them was a severe rebuke to those who held themselves aloof.

The redemptive work of the risen and exalted Lord

This will become most real to us as we envision the church as an epilogue to the incarnation. It is from the Father and the Son that the Spirit descends upon the church at the time of Pentecost. And here is where our figure of the hourglass again begins to fan out to embrace God's wider redemptive purpose. The spread of the church in the Book of Acts itself proceeds geographically from Jerusalem to Samaria to the uttermost parts of the earth. If we see the church in the symbolism of the branches of the vine and of the members of the body we may say in effect that the church is an extension of the incarnation. These are useful figures if we do not push them to the point where the institutionalized church becomes identified in our thinking with Christ himself. In the New Testament the branches draw their life from the Vine, who is Christ, and to be cut off from the Vine is to be cut off from the life that is in Him. The members of the body are under the Lordship of their Head who is Christ and they form a body because they are united in His headship.

Taking her cue from her incarnate Lord, the early church felt no incongruity in challenging segregation (Ephesians 2:11-16), in speaking indirectly to the question of slavery, and in ministering to their poor. Although the Book of Acts indicates that when the need arose for a ministry of service to

the Hellenistic widows a division of labor between the apostles and those serving tables was instituted.

The redemptive work of Christ as Christus Victor in the world outside of the church

Part of our hesitation in moving out into the world lies in the sometimes unspoken and sometimes vocalized conviction that the world is still the realm where Satan's dominion continues unchallenged and unchallengeable. This postulates therefore a radical and an unchristian dualism. Demonic forces remain in the world which continue to be hostile to the reign and rule of God. But these powers have been broken by the death and resurrection of Christ. The death of Christ in the earliest attempts to give a theological definition of the atonement in the Book of Acts is not viewed as a defeat for Him but as part of the accomplishment of the eternal purpose of God. His death is viewed rather as defeat for the demonic powers who engineered it, and Paul makes the bold statement that they would not have crucified the Lord of Glory had they known what they were doing. The Christus Victor who is Lord of the church as well as Lord of the world has broken the power of the devil and we need not fear when we as Christians move out into the world that we are taking from the devil that which is rightfully his own.

Yet, while Christ is Lord of the church and of the world, His Lordship is seen and recognized most clearly in the church which is the Logos where His Lordship is most fully realized. In the world outside of the church the Lordship of Christ as Christus Victor is sometimes denied and not only denied, but even actively opposed. The temptation the individual Christian faces as he moves out from the church into the world is that of accommodation to its standards. Here the danger is not dualism but rather syncretism. Either one of these come about as a result of the desire to eliminate the tension between the church and the world. This tension may not, however, be eliminated without the church losing her identity as the church. The Christian must therefore not seek the removal of this tension either by complete accommodation to the world where the Lordship of Christ is not recognized, nor by complete withdrawal into an imagined holy church. The Christian must live in creative tension between the world and the church. He draws his strength and his ethical insights for his work in the world by his own relationships with the living Lord and from his fellowship with fellow Christians who were formed by Christ into that community which introduced him to its Lord and his. This means that we recognize the seriousness of trying to give a consistent Christian witness in a fallen society which is ill with a sickness unto death. Locked doors on our churches and our homes, policemen on our streets but reflect in microcosm the same hostilities which we see mirrored in the cold war between the East and the West.

Perhaps our relationship with the world outside the church can again be illustrated with the use of our figure of the hourglass. The hourglass itself is held together by a framework. The framework represents the world in which the Lordship of Christ is not recognized. Christians draw their ethical insights on how to use in the service of Christ those tools provided by the world in which Christ is Lord though not recognized as such. We must be on our guard against accepting as principles for our conduct those ethical insights which we find in the world at large. The absolutizing of principle pushes us into the pitfall of legalism. We seek the redemptive encounter of

the Christian man in response to the person with any human need. The solution is perhaps neither withdrawal nor return but in withdrawal and return. This term which has been popularized for us by Toynbee is simply illustrative of a pattern found in the life of our Lord and in the lives of all the Christian saints.

Nevertheless, though the Christian lives in a sinful and fallen world where the goal of the Kingdom of God within history is never fully realized, he is not thereby driven to despair. He lives in his own experience of redemption through Christ's death and resurrection between the tension of already and not yet (1 John 3:1 and 2). The Christian's present possession of the Holy Spirit is also the ground of his future hope. While he goes about his work in the world, he does it in the confidence that the same Lord who has been crucified and risen shall in His own time return to claim His own.

Because Christ is Lord of the church and of the world, there is hope that some social ills may at least be ameliorated if not eradicated. Anything that removes a stumblingblock from the pathway of human beings we may believe to be pleasing to God who so loved the world that He gave His only begotten Son to redeem it. The Christian does not have the promise that all his attempts to ameliorate such evils will meet with success nor that because he is a Christian his own personal fortune is assured. It is always possible that the world may reject our witness to our Lord even as it rejected His witness to himself. Thus there is a cross for the Christian as well as a cross for the Christian's Christ.

Nevertheless, we do not give up home as we wait for the final consummation when Christ shall return and destroy the last enemy, which is death, and deliver the kingdoms of this world to God who is their rightful owner (1 Cor. 15:20-28). The Christian makes no attempt to set dates for this event, knowing that the times and seasons are hidden in the secret counsels of God. But he is confident that the event will take place on the basis of that which he has already experienced. Thus the Christian life in this world is one of response in love and gratitude to that which God has done for him through Christ, and Christ in the Christian is his hope of glory.

Commission I Report

THE CHURCH AND UNDERPRIVILEGED NATIONS

The World Has Become a Neighborhood

No longer do our actions affect only those who are within the range of the smoke from our smouldering autumn leaves. Rather, we are individually and as a church deeply involved in the interplay of international influences. For instance, of the thirteen men in the commission searching for new guidance concerning our church's relationship to the underprivileged nations, ten at one time or other had overseas experience. Our group included a relief worker in Hungary, an agriculturalist in Indonesia, a delegate to the World Conference in Europe, two missionaries (to India and China), an athlete on a basketball tour to the Far East and Latin America, a touring choir member to Europe, a refugee in Russia and Germany, an educational tour member to Europe, and a CPS leader in Puerto Rico. In this kind of world where our world's peoples are living "just across the street" from us, and at the same time are in dire need of help, what is the church's responsibility to the peoples of the underprivileged nations?

The Christian Church and Underprivileged Nations

From the Bible we learn of God's concern for a restored society in all the world, and from Christ's teaching, life, and mandate we are motivated to a life of witness and service in behalf of people who are underprivileged in any case. The commission recognizes that for the purposes of effective discussion we need to focus our attention on some one phase of international relations. We feel that the Bluffton study group made a wise choice in limiting their paper to a consideration of the church's social mission, presenting India, the Republic of Congo, and Haiti as illustrations. We are aware that many who read this report will be interested in other important avenues of service on the international level, perhaps completely apart from church-sponsored programs, e.g., diplomatic or government service, Peace Corps, etc. Others would wish that more attention be given to the missions program of the church and its particular problems which have become greatly intensified in recent times. Other pertinent areas of concern in international relations, not touched upon in this study, are the questions of nationalism, international law, MCC-Mission Board relationships. The commission feels that an entire study conference on international relations might be undertaken with profit at some future time when these additional areas could be considered.

Basic Position

We interpret the basic position of this study paper to be the encouragement of service abroad under the guidance of the church and its various service programs. Certainly, were it not for the concerted efforts of the church through its organizations (e.g., MCC, mission boards) our world-wide witness would be seriously circumscribed. At the same time, we feel that individual Christians of mature experience may well make a positive contribution to

international relations in non-church assignments such as government service, teaching, business. Such an individual will need to maintain his identity with the church and the resources available through spiritual disciplines. If not--and this may be a problem for the individual who is abroad in a business relationship or government service--the lines of Christian witness become thin and ineffective. But it may be that opportunities for individual Christian service will have to be emphasized as doors become closed to those who are associated with the "American heritage," willingly or otherwise. This service through "infiltration" (i.e., the individual Christian becoming more or less a part of a foreign culture) should not be thought of as a competing strategy with church-related service, but rather as an additional approach to world-wide service opportunities. For example, at present it does not appear likely that the MCC will be able to relate closely to the Peace Corps on the organizational level; however, the Peace Corps might offer individual Christians a real opportunity to service in otherwise inaccessible areas.

We note with gratitude the Christian concern that has thrust the church into the far corners of the world, seeking to meet human needs outside of political or economic considerations. It is good stewardship for us to encourage participation in and through the organizations of the church, which have arisen out of a corporate concern within the body of believers. While there is a real danger of losing sight of the individual personality and need as we work on the organizational level, yet we believe that our Lord would approve of our efforts to pool our resources in helping to meet the needs of our fellow men in the most efficient manner. In addition, as our various Mennonite branches undertake the disciplines of working together in the name of Christ (e.g., in MCC), certain values are realized that can only be to the glory of God.

Implementation

In undertaking our service to underdeveloped nations, it should be stressed that we go forth in humility, recognizing that we have much to learn from those we seek to help. Despite increased efforts to provide thorough training for foreign service in our schools (and here the Bluffton study paper has excellent suggestions) there still will be a gap in our understanding of other peoples that can be bridged only by actual contact and experience. At this point it would seem desirable that nationals from other countries be invited to assist in the training and orientation of overseas workers.

The real bridge, of course, is love. An overseas worker, whether long or short-term, must be dedicated and spiritually mature. This maturity is particularly important in dealing with the question of primary loyalties, when serving apart from the direct resources of the church-related organizations.

THE CHRISTIAN CHURCH AND CIVIL DEFENSE

Introduction

It was the day before the conference that the world heard of it--the explosion of Russia's 50 megaton bomb. At 10:30 a.m., during the opening session of the conference, the people of Chicago heard it--the Civil Defense siren. In the mood of somber realism created by these harsh sounds of our age, thirteen men of the General Conference sat down together to hear, if possible, the clear sound of the voice of God--a clear voice above the voices of confusion. "Nurses, sign up for emergency Civil Defense duties now!" "May we use your church building as an emergency aid center?" "Build your fallout shelters now; can water; buy emergency supplies; prepare now for your family's safety in case of surprise attack!"

Following are some of the concerns which we feel God is prompting us to share with our churches concerning Civil Defense.

Basic Position

The lengthy discussion of the commission pointed to the complex questions involved in working out basic attitudes toward Civil Defense. Everyone agreed that more than pragmatic considerations are needed as a solid basis for an evaluation of Civil Defense. Nothing short of a solid theological foundation is needed to wrestle with this problem. There was common feeling that we must protest against Civil Defense at the point of its involvement in militarism and war propaganda. The theological basis for opposition that was considered by the commission was that which also leads us to oppose war. Up to this point there was general unanimity within the group.

Here, however, the commission embarked upon two divergent lines of thought rooted in two divergent answers to the question, "How completely must Civil Defense be identified with the military machine?" There were those who held that this identification was so complete that our only possibility is a radical rejection of Civil Defense, as radical as is possible. Others, without denying the involvement of Civil Defense in the military efforts, felt that this involvement is not so complete that we cannot co-operate with certain aspects of the Civil Defense program. There was no attempt to separate Civil Defense and militarism completely; it was generally felt that the paper presented by the Fresno study group made its most valuable contribution by clarifying the nature of Civil Defense, particularly its military involvements. We shall now follow the two streams of thought just outlined by discussing them separately as "A" and "B" positions respectively.

- A. Total rejection of Civil Defense raises the further question whether we should simply practice nonparticipation or whether we should speak out prophetically against Civil Defense. From incidental statements and emotional overtones evident in the discussion it seems that those who are clearly committed to total rejection of Civil Defense also feel the call to speak out against it.

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- B. The same question in slightly altered form arises again regarding partial participation. Is it possible to protest against the generation of war hysteria through Civil Defense and at the same time participate in other aspects of its program? It was tacitly assumed that war hysteria must be opposed wherever it is encountered.

The next major question of this group was: To what extent can we participate? This group felt more or less strongly that no blanket statement as to a "Mennonite position" is possible. Civil Defense confronts us in so many different forms and situations that the degree of participation must be determined by responsible Christian decision in the individual situation. The church should, however, help to clarify the issues involved in order to help the individual member to make his decision.

Implementation

It is necessary to discuss the two positions separately again.

- A. Some advocates of this position saw a workable alternative to Civil Defense in Mennonite Disaster Service. Others saw any future war in such "apocalyptic" terms that it seemed superfluous to ask what we would do in case it started. For them the stand has to be taken against the present phenomena of Civil Defense. They seemed to view the practical situation that might result from radical opposition to the state from the standpoint of the Christian's calling to suffering and martyrdom. Those who saw MDS as a practical alternative were inclined to believe that agreement could be reached with the state analogous to alternative service for conscientious objectors. The entire commission agreed that MDS had continued validity as a vehicle of Christian concern in case of any disaster, that it should be operating whenever needed, and that it should be built up to utilize more skills and professions available within the brotherhood.
- B. It has been said already that this group stressed that specific action needs to be determined on the basis of the individual situation. The question was raised whether we have an option at all as to whether or not we become a part of Civil Defense. The only possible question is to what degree we become involved. Generally, those holding partial participation to be possible or unavoidable were very hesitant to consider MDS as a practical alternative in time of war. An exception, they felt, might occur in areas of great Mennonite concentration where they have a highly developed MDS. In contrast to position "A" this group tended to regard Civil Defense not as a many-headed hydra, but as a conglomeration of many and varied projects and services loosely bound together. The group distinguished particularly between the national Civil Defense aims and organization and the various local and regional undertakings.

Commisssion II Report

CHRISTIAN LABOR AND MANAGEMENT RELATIONS

Mennonites today are thoroughly involved in the industrial, business, and professional occupations that constitute our contemporary economy. In this study we cannot possibly evaluate our whole economic system, but we do wish to speak to the pertinent issues raised as a result of our participation in the highly organized and competitive structures of our economic life.

It must be observed that during this long period of change from an agricultural to an industrial economy, our Conference has not made an official pronouncement to guide its members in the new problems and adjustments confronting them. As a Mennonite brotherhood we have done very little in the way of consciously grappling with the spiritual implications of our economic and vocational relationships. Yet directly and indirectly we all feel the powerful and conflicting pressures impinging upon us due to our organizational involvements.

There appears to be evidence of a certain apathy or a failure to realistically face our drastically changed economic situation. The fact that our commission formed the smallest group may be in part a reflection of this.

Our commission has sought to focus its attention not only on the problems raised in labor and management but upon all organizations of collective action, such as professional and trade associations and special interest economic and vocational groups.

Having recognized that we are participating in a wide range of special interest group organizations, what are some of the implications of this fact? It is probably a fair assumption that generally we have associated ourselves with these organizations to satisfy the very common basic human needs of a sense of belonging, status, security, and the desire for self-improvement.

While we see nothing inherently evil in the technique of group organization itself, we are conscious of at least two potential dangers, namely, the excessive use of power created by the organization and the loss of individual freedom involved in the process. Further than this, we believe it is generally recognized that individuals are reluctant to accept their proportionate responsibility for the morality of their particular group's action.

While the Christian church must be willing to affirm the good that has come from the activities of these organizations, she must also continue to be critical of them whenever they fail in such issues as the lack of respect for the individual and his conscience, administrative and financial corruption, the general misuse of power.

We recognize that for most Christians it is becoming increasingly difficult to avoid at some point or other an involvement in the area of special economic group interests. This fact, however, should not in any material way affect the vocational concept that he may have always had of his daily work. For

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him the world of work is a personal world in which he has the privilege of not only working for God but also with God. It is his understanding of this relationship that helps him to accord the status of dignity and the essential worth to all men regardless of their vocation in life.

Implementation

Recognizing that the world of economic life is not primarily a world of things but of people in relation to basic human goals and

recognizing the increasing necessities for all of us to affiliate with one or more organizations connected with various specialized aspects of modern vocations and

recognizing that modern vocations, whether in the area of industrial labor or management, the professions, or the world of business, take us into the main stream of society with its many social and economic problems, they, nevertheless, place the Christian in a position of vast potential witness, especially if he enters his vocation with redemptive as well as economic motives.

The following suggestions are made by way of implementing the above stated position:

1. The best human relations result when we love and respect people for what they are or have the power of becoming.
2. As a basis for identifying with a professional association the following criteria are suggested:
 - a. Examine and attempt to understand the objectives and methods of the organization.
 - b. Study the personal motives for joining:
 - i) Is membership voluntary or compulsory?
 - ii) What personal freedoms are surrendered and what benefits derived?
 - iii) What opportunities are there for determining policy and safeguarding ethical values?
 - iv) What degree of compulsion is there to engage in practices contrary to biblical teachings or personal conscience? Such as: intimidation, strikes, slowdowns, excessive prices and fees established by organizations, and unethical advertising?
3. Business and professional men and women and unskilled workers should be activated by the motive of serving God and fellow men rather than by maximizing profits or the enjoyment of personal comforts as the sole end of the job. While stewardship obligations include efficiency, those who employ others should be imbued with respect for the dignity and divine worth of all men; workers, customers, suppliers, and competitors alike. In no instance should Christian workers become so involved in vocational organizations to the point of neglect of the more primary obligations to family and church.

THE CHRISTIAN IN RACE RELATIONS

Introduction

Our commission on race relations found the paper by the Chicago committee a faithful reflection of the church's theological position and present situation in the area of race relations. We agree with its premise that there is little room for doubt about the meaning of the biblical description of the equality of men in the sight of God and of the call to love all men. We agree, therefore, that we have come to the place where we are called to break through our excuses and take action. Our commission spent little time discussing the church's position on race relations but centered on the basis, guiding principles, and problems of a specific Christian action program.

We sought first to understand the nature of the race problem and the implications involved so that we could better understand what kind of action (education), conversion, patience, prayer, firm stand, vigorous protest) was called for.

I. This led to some basic understandings about the race problem.

Its root cause is sin. It manifests itself primarily in the refusal to acknowledge in practice that before God all men are of equal worth.

The race problem reveals itself:

1. As an emotional problem - as irrational behavior and beliefs.
2. As a sociological problem rooted in differences of culture and in the existence of exclusive groups.
3. As a moral problem. Racial pride resulting in blindness to racial injustice or a stubborn refusal to acknowledge wrong.
4. As a problem of ignorance.

II. Principles to guide a program of action.

Based on the above understanding of the race problem we developed these guides for a Christian action program.

1. Recognize that the problem is far more complex than color of skin and it has many contributing factors other than difference of race (e.g. culture, thought patterns, economic factors, and education).
2. Wise teaching is needed in order to awaken a sensitive awareness of the far-reaching implications of race discrimination and to stir the conscience of men so they will undertake remedial measures.
3. We need to be clear about the biblical teaching that before God all mankind is one, that every person is created in the image of God and must therefore be accepted as God in Christ accepts him.

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4. We need to be clear in our action program that not all love is truly agape love. It may be mere paternalism. We must learn to listen with love and respect to all peoples. Some of their customs may be more Christian in their outworking than our own.
5. We need to be clear about the sinister evil of prejudice. Our church may be far removed from areas of actual race tensions but the evil of prejudice is at work among us, poisoning our lives and our relations in the community, the church, and the mission field.
6. We need to be clear about racial intermarriage since this very often is the expressed or unexpressed fear which prevents people from facing with an open mind the issues of race.
7. A concerted Christian movement to remedy racial injustices can be a tremendous Christian witness if guided by Christ-like love and a Spirit-directed Christian community.
8. We need a keen awareness that our Christian concerns easily exhaust themselves in idealistic pronouncements which then divert us from needed remedial action.

III. Implementing the Christian concern about race issues.

Suggested steps:

1. In vigorous imaginative ways stimulate our congregations and institutions to face the critical race problems of our day in the light of their larger ramifications. In order to help make these problems real and relevant we believe it would be helpful to list and briefly describe some services that our churches, institutions, and Conference are now performing which have contributed significantly toward better mutual relations between racial groups. Our achievements are to date not very large because the deeper consciousness of our problem with race and its immensities has gripped us only in recent years. We are grateful, however, that it is stabbing us awake and that we can call attention to:
 - a. Our colleges with their admissions and campus programs.
 - b. The Kansas City interracial study group.
 - c. The fresh air program for Negro children from the cities.
 - d. Retreat programs.
 - e. The Gulfport, Mississippi service program among and with colored people.
 - f. The Woodlawn integrated church program of service.
 - g. Hospitals opening service opportunities to people irrespective of race.
2. The Conference statement on race should be given a new mail distribution, but in order to give it a fresh present-day relevance it should be accompanied by: 1) an incisive covering letter which would (a) explain the urgency of practicing brotherhood within our own church, (b) warn against mere discussion that comforts our conscience and provides an escape from action, and (c) remind us of the tremendous witness such action can be if in Christ-like love we seek to remedy racial injustice in our own community; 2) a copy of the excellent (Old) Mennonite statement

titled The Way of Christian Love in Race Relations, calling special attention to Section IV D-7 on racial intermarriage. This question is not mentioned in our General Conference 1959 statement. It is important because the intermarriage question is often an unexpressed fear that keeps us from really listening to discussions of the racial issue. This section reads:

"7. That on the question of interracial marriage we help our people to understand that the only scriptural requirement for marriage is that it be 'in the Lord'; that there is no valid biological objection to interracial marriage; and that, as in all marriages, the social implications of any proposed union should receive careful consideration."

3. We urge that each congregation and institution associated with our Conference re-study "A Christian Declaration on Race Relations" (the statement officially adopted by the Conference in 1959), invite in such help as they need and strive to take some decisive action.
4. We urge that every member of this study conference initiate such searching and discussion in his own congregation and institution.
5. A definite effort should be made to discover how churches reacted to the 1959 Conference statement. It was felt that district peace and service committees would be best qualified to lead in this contact with local congregations and in discovering how they have responded to this statement on race. It was suggested that a letter by some deeply concerned person would help peace and service committees to present the crucial relevance of this issue to our churches and our time and in this way help them in their contact with churches.
6. We encourage churches to seek ways of experiencing race relations by such methods as inviting people of other races to their homes, opening their homes to fresh air children, etc., in order to give vital meaning to this whole issue.
7. Recommendation 4 (E-16) of the study commission was approved, namely, that Mennonites urge school boards in their communities to go out of their way to seek qualified Negro (or other minority group) teachers, that business places search for Negro workers, and that families contemplating child adoption consider seriously the great good that could be done by adopting a Negro child into their family.
8. Recommendation 5 (E-16) was approved, urging that hospitals, schools, and homes actively seek out qualified Negroes to serve in teaching, nursing, and other professional or skilled occupations; that schools actively recruit students in congregations where Negroes are present and needing encouragement; and that hospitals and homes be as clear as possible in stating their welcome to all persons wishing to come as patients or residents.
9. Recommendation 6 (E-17) was endorsed, urging young persons and youth counselors to consider seriously the opportunities now open to serve in Christian race relations through Voluntary Service and I-W service. More such opportunities should be sought. We urge every young person in making

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his choice of vocation or of residence to consider seriously his possible role in the church's struggle to be truly Christian in race relations.

10. We do not feel we can give a blanket judgment on the various protest movements (sit-ins, wade-ins, etc.). We urge our congregations to test the spirit of the various specific expressions of these movements by the spirit of Jesus in his way of suffering love. Where the protest is an expression of Christ-like love toward all and not just a fight for the rights of a few we see no reason why Christians might not participate.
11. Our life together as Christians, as we break racial barriers in the church, is the most significant part of our answer to the race problem. We may naturally present this witness as we go about our duties, for instance, in eating in restaurants, riding in buses, etc. Our primary concern is that the life of the church truly reflect the will and spirit of Christ in these human relationships.
12. Segregated housing creates and aggravates many other problems of race relations. The primary question is not how many Negroes live in the community, but whether the community is open to anyone to live there, including Negroes. We therefore urge that Christian people consider seriously whether they should live in areas where their brothers would not be permitted to live because of racial or ethnic restrictions.
13. It is urged (1) that the Conference give serious consideration to the suggestion to use "reserve funds" for building or buying housing units which can be rented or bought on an integrated basis, and (2) that the seminary give serious consideration to the suggestions offered on page E-9, namely, to open opportunities for Negro families to settle in the seminary area.
14. The concern expressed in the study paper (on pages E-19 - 21), namely, that some group visit churches to counsel with them about specific ways of implementing the 1959 Conference statement on race was debated at length. What kind of group should visit the churches? What would be the specific purpose and how should they proceed? Should we merely wait for churches to ask that such a group visit them or should we pursue a more aggressive policy? Lack of time did not permit a clear crystallization of conviction but the commission agreed that churches should be informed that such a group could be available to them and that efforts should be made to ready a group which could be called upon for this kind of service.

Commission IV Report

THE CHRISTIAN CHURCH AND THE STATE

THE CHURCH, THE STATE, AND THE OFFENDER

This commission took a slightly different approach than the others, by directing their discussion and work exclusively to the two study papers written previously by the Newton and Pennsylvania study groups.

The paper on "The Christian Church and the State" was completely revised and rewritten and is attached in revised form. This revised paper is the report of the commission on this subject.

The paper on "The Church, the State, and the Offender," remained largely in tact, with some additions by the commission which are also attached in revised form. This paper, with a few additions, is the report of the commission on this subject. The commission thought this paper especially might be considered worthy of printing in pamphlet form.

THE CHURCH AND THE STATE

A. Biblical-Theological Premises

1. Church and World. The Christian in this world exists in two societies--the church and the world, the new society and the old society. The societies of this world are structured above all by the states or national governments--"the higher powers" or "the governing authorities"--which make extensive claims upon their citizens. At the same time, Christ, the head of the church in the new society, claims the complete loyalty of his followers. "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17). In broader terms, the Christian lives in two coexisting ages--the age of the Kingdom of Christ and the age of this world, the former acknowledging the Lordship of Christ and the latter not (cf. Rev. 11:15). This duality and struggle between the church and the world is the source of conflicting claims upon the life of the Christian and the basis for opposing standards of conduct. Thus Jesus said, "My kingdom is not of this world; if my kingdom were of this world, my servants would fight..." (John 18:36).

2. The Christian Norm. The guide to conduct for the Christian is Jesus Christ, through a personal relationship to Him, in all that He exemplified and taught, and according to the guidance of the Spirit and the Word in the church. The way of Christ is a way of love and self-sacrifice--the way of the cross--of not resisting evil with evil, but of meeting evil with good. "If any man would come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24).

3. Norms of the State. a) The ethics of love and self-sacrifice revealed in Christ cannot be simply or immediately used as a basis for determining or seeking to influence the decisions of the state (government). There is a legitimate point in Niebuhr's argument recently restated in The Christian Century (September 21, 1960), that Protestant ethics "has never fully mastered what might be called the moral ambiguities of the political realm." Christ's commandments of love and self-sacrifice were given first of all to the Christian, to the members of the new society. The Christian who has been given a new life by the grace of God should hardly be surprised that Christ's way of life cannot simply be imposed upon an unregenerate society. To make a simple transition from Christian nonresistance and conscientious objection to elimination of the sword in the functions of the secular state is not legitimate, though perhaps motivated by a genuine love and respect for human life.

b) Apart from the Christian revelation there is no fixed, adequate standard of morality at which the state is called to operate. This is a point that needs discussion among us, but the history of natural law philosophy and theology suggests that the notion of what is right by nature can be taken to mean many different things. In any case, any notion of natural law or natural justice must be given content by the Christian revelation.

The above points, if right, suggest that although there is a basic duality between the church and the kingdoms of this world, the actions of the state must not be judged by some entirely separate standard of morality, thus relaxing the tension between God's ultimate will in Christ and what is provisionally necessary for the state in this present age. The state is also under the Lordship of Christ (Colossians 1:15-20).

4. Maintenance of Order. An important function of a modern state is the maintenance of order within pluralistic and secular society, and it is for this purpose that the state uses power and bears the sword internally in police functions and externally for national defense. We realize as Christians that the state will employ its authority and power, even in the extreme form of taking human life, to the extent that this is deemed necessary for the maintenance of law and order. This is the biblical and Anabaptist understanding of how the state operates. This has also frequently been pointed out in secular philosophy and political theory. To say that the maintenance of order by the use of power is an essential function of the state is to say that the state would not be the state if this function were not assumed in some measure.

5. The Christian Approach to the State. Christians are those who have experienced the love of God in Christ. The church has a teaching and healing ministry growing out of the individual and corporate experiences of its members with God's love. The church, in the world but not of the world, relates itself to the world's needs in a manner that is saving and redemptive. The church is interested in the state's function as a minister for good.

There are areas, however, in which the church must take a more critical stance. Bearing in mind the ordering function of the state, the Christian must nevertheless evaluate the actions of the state from the perspective of the Christian revelation. Christ is the Lord not only in the church but also over the secular state, though not acknowledged there. The church must seek to bring the Christian revelation to bear upon the actions of secular society (e.g. Ephesians 3:10). In other words, the Christian must on the one hand recognize that the use of power is necessary to maintain order in a sinful society, but to this situation he will bring the insights of the Christian revelation such as the sacredness of human life and God's redemptive concern for all mankind. The Christian in this situation will seek to minimize violence, to keep governments from degenerating into sheer arbitrary power, and to work for an order in which the church can fulfill her more ultimate redemptive purposes.

Because the church of Jesus Christ is not of this world, its call and witness transcends loyalty to any specific state. The church becomes a body and fellowship larger than any nation-state. The body of Christ is to be found in all nations of the world. In serving any particular state, the church will also recognize her obligations as a witness of God's love for all peoples.

B. The Problem of Defining the Concept "State"

There are several obstacles in the path of an easy definition of the concept "state." A purely denotative definition, listing of the names of the states

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to which we are referring in a given context, is relatively easy. But a constructive definition by means of which one could determine whether a given entity should be classified as a state and by means of which one could determine whether any given state was really living in its full "statehood" is not easy to formulate.

There are aspects of rebellion against God's Lordship evident in biblical states, but the Bible does not view these states as bad. The state is a minister of God, a servant for good. One state is better than another in some respects and worse in others, and one state will operate on one general moral plane and another state will operate on a plane that is higher or lower. The Bible views all de facto states on all levels as states, for its purpose. There is no definition by which some states could be on so low a moral plane as to be excluded from the "state" category. Nor can one say that the Bible would exclude a government that would serve God perfectly from the "state" category. In fact, the Bible speaks of the social order God wants and ordains as the "Kingdom of God." The state in which God alone would rule and be served perfectly would still be a state although we might find it difficult to construct a definition that would include this case, and the biblical writers were certainly realistic in recognizing the evil existing in the states of those times.

Because of the difficulties discovered in this task of definition and because it is evident that an all-inclusive definition is not a prerequisite to Christian decision-making in practical problems involving relationships with the state, it may be felt that the matter does not deserve further consideration. We have not come to this conclusion. Every day there are Mennonite students, teachers, and church leaders who have to work with texts and have discussions with friends that use definitions of the state in implicit contradiction with basic Christian beliefs. Working on a definition for ourselves can serve a very important apologetic function: it can help us to communicate with our friends in their own languages. As a study commission, we believe that Mennonite scholars should address themselves to this question.

C. Our Involvement in the State

In this twentieth century, the role of the state has grown far beyond the pace of growth of either the population or other social institutions. Today the United States government, like many other modern states, is big business. The activities of the state affect us in a host of ways. No one can avoid the influence of or involvements with the state. The members of Mennonite churches have accepted this fact. The welfare state is a fact of life in the 1960s.

The following list has been compiled to show areas where we as Mennonites are or have been involved in activities of the state under which we are living or have lived.

Political

Holding office
Visas, passports
Police protection
Civil Defense
Voting
Law and order
Write government officials

Conscription
CPS experience
1-W service, Selective Service
NSBRO
Peace Corps
Citizenship in country
State church

Economic

Social security
 Taxes - income tax
 Small business loans
 Mothers allowances
 Childrens allowances
 Surplus food
 Regulations on labor
 Government shipping
 Chaco roadway, Point 4
 Credit unions

Money, banking, fiscal policy
 Price controls
 Merchant marines, fisheries
 Forestry preservation
 Soil conservation
 Soil bank
 Grain, seeding, selling quotas
 Relief experiences
 World trade - see our wheat
 Mennonites on relief

Social

Roads
 Communication, TV, radio
 Transportation
 State insurance companies (MAS)
 Public buildings and works
 Post office, civil service
 Institutional standards (homes)
 Public housing
 Saskatchewan hospitalization
 International relief organization -
 refugees
 Traffic laws, license
 Saskatchewan, social welfare

Health inspection
 Hospitals, homes
 Hill-Burton funds
 Schools - dormitories
 Public schools
 University grants
 Parks and national monuments
 Recreational centers - taxes
 Menn., Russia government
 Menn. Paraguay government
 Mission fields - Congo, Colombia
 National Defense Education Act
 UNRA

That there is involvement on our part in the governmental process is abundantly evident. Much of this involvement we have accepted uncritically. Some we have resisted on religious grounds, such as our resistance symbolized in CPS and I-W service or our present resistance to involvement in Civil Defense. Other involvements have been resisted for political or economic reasons. We have resisted government controls on agriculture, for instance. We have been slow to accept government funds for our schools because of the fear of government control and the possible violation of church-state separation.

All of this indicates two clear facts in our attitude toward the state. On the one hand, we have simply accepted the state as a fact somewhat in the spirit with which the New Testament church and our Lord accepted it. On the other hand, we have resisted it on religious as well as political and economic grounds. These two are held in tension in the current thinking of our church. We neither fully bless the state, giving it total obedience, nor do we deny the state, refusing it participation, support, and service.

We believe that this dynamic relationship in which the church must always be examining and testing her involvements with specific governments, should continue to characterize our Mennonite approach to the state.

5.

D. Some Conclusions

1. Extent of involvement. The democracies to which we must relate in the West include mixtures of social, economic, and political relationships which touch all of us in varying degrees. Increasingly, our governments are becoming involved on many levels of administration in economic and social as well as political questions. An important part of the work of our governments is in areas of economic and social affairs, where we are deeply involved.

2. Maintenance of Order. We recognize that an essential function of modern states, including the Western democracies, is the maintenance of order within pluralistic and secular societies. Each of these states uses power and bears the sword, as states have since pre-biblical times, internally in police functions and externally in conflicts with outside forces.

In the West we live under governments that show a relative tolerance for Christianity. We need, however, to be extremely careful lest we align ourselves with some pulpit and radio orators who, failing to recognize the sub-Christian character of our governments, tend to identify the cause of Western nations with the cause of Christ.

3. Examination of involvement. In the past we have discussed primarily those aspects of state relationships in which we felt least able to participate. At the same time we have become involved in certain other aspects of state activity without examining carefully the extent, nature, and appropriateness of our involvements. The question before us is not whether we should be involved (we already are) but where, how, and when we should be involved, and who should do what.

4. Jesus and the state. The Bible, written over a long period of history, reflects the interaction of God's people with a great variety of governments. The account comes to a focus in the life and death of Jesus Christ. Jesus resolutely refused to follow the urging of his Zealot friends and followers to become a political messiah; yet his message, proclaimed as the advent of a kingdom, was charged with social and political consequences. Lest we minimize the relevance of his life to the question of our relationship to the state, we should remember that He was brought to his death with the charge that He was a rebel against the Roman state.

5. Conflict of loyalties. As we consider our involvement with the governments of our times, we start with the conviction that our supreme loyalty as Christians belongs to Christ, whom we recognize as Lord. There are many areas in which this prior allegiance will not necessarily lead to conflict with the states in which we live, but there are conflicts at certain points. At these points of conflict, such as participation in war, our first loyalty is clear.

6. Examination of specific issues. In areas of greater complexity, we must assess our involvements with government in detail, try to anticipate implications of various courses of action and seek the will of God as this is revealed by his Word, living and written. Too long have we tried to solve concrete problems in our relationship to the state by the application of such abstract principles as "withdrawal" or "political responsibility." Situations vary greatly, and the activities of our governments touch us at

a great variety of points. There will be clearer direction if we take instances, unravel the complexity of the instance, and deal with it on a level where it can be handled (Cuba invasion, income tax, etc.). Individually and corporately, we need to renew our study of the Bible under the guidance of the Holy Spirit in order to meet the specific challenges before us.

7. Witness to officials. Men of government are persons and we can often express a witness to these men in personal conversations, both with regard to their personal relationships as well as their official responsibilities. This relationship, more than any other, can express an understanding of the difficult problems faced by the official or administrator in his work and the outgiving love that motivates our witness.

8. Serving in government. There are situations in which Christians are called by God to participate in some governmental functions. This may occur in local communities (on school boards, public school teaching, etc.), but there may also be times when a Mennonite may be called to work in a distinctively Christian way in some state or national offices. Opportunities for work on all of these levels will need to be evaluated, as in other cases of vocational choice, in the light of the particular opportunity and of a study of its real significance in comparison with other callings to which the individual Christian may give himself. The congregation, as well as the individual member, is involved in a consideration of these concerns. Here, as in other areas, the Christian is constantly challenged to put first things first.

9. Exposure and opposition. On the other hand, there are times when Christians must speak forth like the prophets of old with respect to a given government or policy. There are social and political evils--in some cases involving the lives and activities of so-called Christians--that cry out for exposure and condemnation from the pulpit in public meetings, and through the religious and secular press. Standing forth like a prophet may mean an acknowledgement of his own involvement in the situation to which and in which he must speak. Let such utterances be open to examination and testing in the brotherhood, but let them also be expressed in the freedom of the Spirit, when it is indeed the Holy Spirit who so moves. God is still Lord over men and nations.

10. A light in society. It has been the repeated lesson of history that the church can exert a powerful influence on society by being the church. In our own history, the contribution to religious freedom by the Anabaptists and the influence of Pax and other related church programs to the development of the Peace Corps, are early and recent examples of how our church has been a light in society. Often we have failed to make the contribution we should have made; e.g., our congregations lag behind rather than lead society in the race question. Confessing our past failures and thanking God for those occasions when our responses served his purpose, let us open ourselves anew to the leading of Him who would make us his people and a light to all peoples.

THE CHURCH, THE STATE, AND THE OFFENDER

THE STATE AND CRIMINAL PUNISHMENT

A. General Biblical-Theological Premises

1. Church and World. The Christian in this world exists in two societies--the church and the world, the new society and the old society. The societies of this world are structured above all by the states or national governments--"the higher powers" or "the governing authorities"--which make extensive claims upon their citizens. At the same time, Christ, the head of the church in the new society, claims the complete loyalty of his followers. "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17). In broader terms, the Christian lives in two coexisting ages--the age of the Kingdom of Christ and the age of this world, the former acknowledging the Lordship of Christ and the latter not (cf. Rev. 11:15). This duality and struggle between the church and the world is the source of conflicting claims upon the life of the Christian and the basis for opposing standards of conduct. Thus Jesus said, "My kingdom is not of this world; if my kingdom were of this world, my servants would fight..." (John 18:36).

2. The Christian Norm. The guide to conduct for the Christian is Jesus Christ, through a personal relationship to Him, in all that He exemplified and taught, and according to the guidance of the Spirit and the Word in the church. The way of Christ is a way of love and self-sacrifice--the way of the cross--of not resisting evil with evil, but of meeting evil with good. "If any man would come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24).

3. Norms of the State. a) The ethics of love and self-sacrifice revealed in Christ cannot be simply or immediately used as a basis for determining or seeking to influence the decisions of the state (government). There is a legitimate point in Niebuhr's argument recently restated in The Christian Century (September 21, 1960), that Protestant ethics "has never fully mastered what might be called the moral ambiguities of the political realm." Christ's commandments of love and self-sacrifice were given first of all to the Christian, to the members of the new society. The Christian who has been given a new life by the grace of God should hardly be surprised that Christ's way of life cannot simply be imposed upon an unregenerate society. To make a simple transition from Christian nonresistance and conscientious objection to elimination of the sword in the functions of the secular state is not legitimate, though perhaps motivated by a genuine love and respect for human life.

b) Apart from the Christian revelation there is no fixed, adequate standard of morality at which the state is called to operate. This is a point that needs discussion among us, but the history of natural law philosophy and theology suggests that the notion of what is right by nature can be taken to mean many different things. In any case, any notion of natural law or natural justice must be given content by the Christian revelation.

2.

The above points, if right, suggest that although there is a basic duality between the church and the kingdoms of this world, the actions of the state must not be judged by some entirely separate standard of morality, thus relaxing the tension between God's ultimate will in Christ and what is provisionally necessary for the state in this present age. The state is also under the Lordship of Christ (Colossians 1:15-20).

4. Maintenance of Order. An important function of a modern state is the maintenance of order within pluralistic and secular society, and it is for this purpose that the state uses power and bears the sword internally in police functions and externally for national defense. We realize as Christians that the state will employ its authority and power, even in the extreme form of taking human life, to the extent that this is deemed necessary for the maintenance of law and order. It is the biblical and Anabaptist understanding of how the state operates. This has also frequently been pointed out in secular philosophy and political theory. To say that the maintenance of order by the use of power is an essential function of the state is to say that the state would not be the state if this function were not assumed in some measure.

The laws of the state serve to maintain order by structuring the activities of the citizens, by punishing offenders, and by detaining those dangerous to society. We should in general support the laws and their enforcement, although this does not mean that we would never seek amendment and never be compelled to disobey.

5. The Christian Witness. Bearing in mind the ordering function of the state, the Christian must nevertheless evaluate the actions of the state from the perspective of the Christian revelation. Christ is the Lord not only in the church but also over the secular state, though not acknowledged there. The church must seek to bring the Christian revelation to bear upon the actions of secular society (e.g. Ephesians 3:10). In other words, the Christian must on the one hand recognize that the use of power is necessary to maintain order in a sinful society but to this situation he will bring the insights of the Christian revelation such as the sacredness of human life and God's redemptive concern for all mankind. The Christian in this situation will seek to minimize violence, to keep governments from degenerating into sheer arbitrary power, and to work for an order in which the church can fulfill her more ultimate redemptive purposes.

B. Criminal Punishment

1. Function of Criminal Law. The basic function of criminal law and its sanctions (criminal punishment) is to maintain order in society. The law sets forth the rule or norm. Punishment is to insure general adherence to the law. Adherence to the law is sought both by deterring from crime (law-breaking) through the threat of punishment and also by actually restraining those who may be likely to offend again--recidivists.

It is an empirical question, though a highly complex one, to what extent various forms of punishment actually deter persons from crime. For example, it is theoretically possible that the surest and most economical way of avoiding recidivism is some psychological form of rehabilitation rather than long-term imprisonment.

3.

a) A simple moralistic approach to criminal punishment, whether extracted from the Old Testament--an eye for an eye and a tooth for a tooth--or based on general moral considerations, is not an adequate basis for a Christian view. That Jesus even in his Jewish society did not moralistically insist on application of the Mosaic law is evident from his dealing with the woman taken in adultery (John 8).¹ Cain and David were exceptions even in the Old Testament. Furthermore, the moralistic view is too idealistic about the problem of establishing personal guilt, both in the case where an overt crime has been committed and in the case where no overt crime has been committed but where malicious attitudes and practices are nevertheless at work. Jesus' teaching in the Sermon on the Mount has the effect of showing that the person with hate or lust in his heart is also liable to judgment.

b) In spite of the fact that personal moral guilt cannot be adequately determined, the basic functions of law and law enforcement must be fulfilled. It appears that certain persons apprehended by the law will be compelled to suffer for the sin of society, suffering punishment beyond what is due them from the standpoint of personal moral guilt. This is especially true in the case of persons who may have strong psychological tendencies toward criminal actions by virtue of unfortunate environmental circumstances.

c) Furthermore, society frequently demands punishment for criminal offenders because of unacknowledged psychological reasons. For example, demands for a severe penalty may be motivated by aggressive impulses which are themselves repressed with difficulty. Thus harsh punishment serves on the one hand as a direct expression of aggressive impulses against the offender and at the same time as a crutch to keep one's own criminal tendencies in check. The Christian should face such attitudes squarely and through his experience of God's grace be able to work toward less compulsive and more sympathetic practices.

2. **Awareness of Sin.** According to classical Protestant theology the law of the state is also to bring men to an awareness of sin. The Lutheran Formula of Concord in discussing the Law of God which pertains not only to moral law but also the law of the community, says the following:

It is established that the Law of God was given to men for three causes: first that a certain external discipline might be preserved, and wild and intractable men might be restrained, as it were, by certain barriers; secondly, that by the Law men might be brought to an acknowledgment of their sins; thirdly, that regenerate men to all of whom nevertheless much of the flesh still cleaves, for that reason may have some certain rule after which they may and ought to shape their life. (Emphasis ours.)

¹This passage which in the most widely used editions of the New Testament is printed in the text of John 7:53-8:11, has no fixed place in ancient manuscripts. Some do not contain it at all. Some place it after Luke 21:38, others after John 7:36, or 7:52, or 21:24. Yet both liberal and conservative scholars alike consider it an authentic account and a valid part of Scripture.

4.

A similar notion would seem to be involved in some of Paul's writings, for example, Romans 7:7--"Yet, if it had not been for the law, I should not have known sin." This view would seem to assume at least a general correspondence between the law of the state and moral or divine law, as for example in Romans 13--"For rules are not a terror to good conduct, but to bad....But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer." Obviously the secular community does not legislate regarding all forms of sin and it seems clear that the law alone is not adequate for bringing men to repentance.

3. Punishment and Redemption. The function of criminal punishment in compelling obedience to law and avoidance of crime must obviously be balanced against other interests in society, including Christian interests and concerns. Even persons in the secular society will have interests in the financial economy of criminal punishment, or in some measure of proportion of punishment to guilt, or in avoiding an excess of cruelty, or in the rehabilitation of prisoners. Some such interests may possibly be integrated into the basic function of criminal punishment; others will perhaps always stand in some tension. The primary Christian concern is for the redemption of all men--God is not willing that any should perish. One of the most difficult issues is the proper relation of the Christian ministry of redemption to the role of criminal law and punishment in maintaining order in secular pluralistic society.

THE BIBLE AND CAPITAL PUNISHMENT

A. Old Testament Bases of Punishment

As one studies the Old Testament passages that deal with capital punishment there emerge certain basic truths about punishment. Putting these together we get a partial theory of punishment in the Old Testament.

1. The Sacredness of Life. This basic truth is clearly stated in Genesis 9:6 and it appears to underlie the whole idea of prohibiting homicide. The sacredness lies in the fact that man is created "in the image of God." Furthermore, the "life" is in the blood, so there is to be no shedding of blood. The crimes which were punishable by death did not all involve the shedding of blood but were what might be called "crimes against personality." They included witchcraft, sexual crimes, rank disobedience to parents, and blasphemy. This emphasizes the sacredness of "the image of God" in man and in God himself.

2. Equal Retribution. Exodus 21:23-25 lays down the fundamental idea of equal retribution in cases of homicide as a limitation on vengeance. The emphasis is clearly on the equality of the punishment for the crime. Obviously, this is an advance, a merciful advance, over the uncontrolled blood feud that we find in Genesis 4:23ff. and Genesis 34. It is a rigid limit set upon the common natural urge to revenge. On the other hand, it is a rule that prevents the miscarriage of justice through "pity" (Deut. 19:13). Such punishment had the further advantage of being obviously fitted to the crime, e.g. "as he has done, it shall be done to him" (Lev. 24:19b).

5.

3. Expiation. A prominent reason for the death of the murderer is not a moral demand for justice, but a religious demand for expiation. The blood of the murderer was to expiate or purge the blood of the victim. The root idea of expiation is "to cover" or to "blot out" sins, and this is done by means of ritual sacrifice. In the case of murder this can only be done by the blood of the murderer (Num. 35:29-34). Where the murderer is unknown a substitute heifer is used to expiate or "purge the land" (Deut. 21:1-9). On the one hand there is a moral control on revenge and on the other there is a religious demand for expiation.

4. Deterrence. There is only one passage known to us that explicitly uses the threat of punishment as a means of deterring persons from a crime (Deut. 19:15ff). The crime is false testimony in court which is a rational crime planned in advance. The death penalty can be inflicted for this crime if the case before the court is a capital crime. This approach to deterrence in cases of rational crimes puts the Bible in a position of being very realistic regarding the value of threats in deterring persons from committing crime.

However, it is clear that the "thou shalt nots" as well as the lesser commandments are intended to have a deterrent effect. But they are to be seen in the context of a covenant with God and against the backdrop of deep moral and religious truth. These laws are not there as threats nor are they promulgated in a vindictive spirit. They are worlds away from the threat of "the chair" for cop-killers.

B. The New Testament and Capital Punishment

The New Testament speaks in two ways to this problem. First, by separating the temporary from the abiding, the local from the universal. Second, by shedding further wisdom, truth, and imperative on the subject. Following the first rule we find:

1. The Old Testament Civil Law is Inapplicable. The Law was given as a part of the covenant between God and his people, the Israelites. The New Covenant in Christ Jesus brought this first covenant to an end. The theocracy had already been destroyed by the exile and foreign domination. Thus it was no longer theologically possible to impose the Law on the New Testament community.

Furthermore, because of the radically changed social and political circumstances of the early Christians from that of the pre-exilic Israelites, it was no longer possible to apply the laws of the Old Testament to their political life. The civil government was in the hands of secular and/or demonic forces and in many cases the Christians were under persecution by the local authorities. They were in no position either to enforce capital punishment or demand its abolition.

The New Testament shows Jesus condemning the Zealots who were attempting to restore the old theocracy (Matt. 11:12). His Kingdom was not to be "of this world" but to be a rule in the hearts of men (John 18:36).

We therefore hold that the transfer of Old Testament law to modern secular society is neither possible nor legitimate. To demand, for instance, that beasts who have been the cause of a person's death should be executed to atone for a man's life blood, according to the prescription of Genesis 9:6, would be meaningless and unacceptable to society today. Even if society might be willing to accept such a practice, it is not a requirement for society today, for Christ is the fulfillment of the law (Matt. 5:17; Rom. 10:4)¹

2. Expiation and Christ. The expiatory death of a murderer is also no longer valid in the New Testament. Christ himself is the expiation for the sins of the whole world by his death on the cross (Rom. 3:25; Heb. 2:17; Heb. 7:27). He has "once for all" paid the penalty; no sinner can pay his own; his blood covered every sin; the sinner's sacrifice is of no avail; there is no religious demand for any further expiation. This certainly means that any modern state seeking to conform its operation to Christian truth need not, indeed, should not, require the life of the murderer as "payment" for the life of the victim.

The second use of the New Testament yields these ideas:

3. A Higher Law Within the Church. Recognizing the law of the land as good and proper in intent and purpose and as serving in this respect God's purpose, the Christian nevertheless recognized a higher law under the Lordship of Christ within the fellowship of the church. They were not to return evil for evil (retributive justice); they were not even to resist one who was evil. There was to be love among the brethren and even love towards enemies, praying for them and ministering to them whenever possible. Forgiveness and reconciliation were to be sought at all times.

4. Occasional Intervention. According to at least two cases in the New Testament it is permissible and perhaps mandatory for the Christian to seek to intervene in the usual process of law. The first instance is Jesus and the woman taken in adultery (John 8:1-11). This is the only New Testament case dealing with a capital crime aside from the death of Jesus himself.

¹There are some Christians who agree with us about the inapplicability of the laws of the theocracy to our present day society who yet hold that this does not rule out the possibility of the death penalty for murder. It is their position that Genesis 9:6 is a universal law given to all of society in that it was a commandment given to Noah, the progenitor of all mankind. They point out that this law was not a part of the old covenant and thus it could not be abrogated by the new covenant. They further point out that Romans 13 grants the sword to governing authorities and that all governments thereby have the right to use it. They would insist that the authorities need to be very certain that the man convicted of a capital crime was truly guilty, and that innocent men should not be put to death.

While they believe that Genesis 9:6 makes capital punishment mandatory, yet they also believe that under the providence of God some men are not required to die, i.e., Cain, Moses, and David. Therefore, they do not demand the death penalty in every circumstance, and as Christians under the law of Christ, they would not be willing to put a man to death themselves.

1. The first part of the report
describes the general situation
of the country.

2. The second part
describes the
economic situation.

3. The third part
describes the
social situation.

4. The fourth part
describes the
political situation.

5. The fifth part
describes the
cultural situation.

6. The sixth part
describes the
environmental situation.

7. The seventh part
describes the
international situation.

8. The eighth part
describes the
conclusion.

9. The ninth part
describes the
appendix.

Death by stoning was the prescribed legal course. Jesus, realizing that this was a test case before Him, turned the test of guilt upon the accusers and refused to condemn the woman himself. He alone could have punished her but He refused. Whatever the demands of a strict justice might be, the Christian need not stand in condemnation.

The second case is that of Paul, Onesimus, and Philemon. Paul intervenes in the usual course of justice to plead for the runaway slave. In the name of Christian brotherhood and forgiveness, Paul asks Philemon to set aside the usual punishment. Instances such as the Amish pleading for Eugene Cleo Peters (murderer of an Amish young man) are imperative upon the Christian fellowship.

5. The Imperative of Love. The things we have said so far are only by way of prelude to stating the real ethical and religious thrust of the New Testament, i.e., the love of God. The great facts of the New Testament, the incarnation, the atonement, the resurrection, all arise from the previous fact of God's love for mankind. "God so loved" that He sent his Son "to seek and to save that which was lost." The great teachings of the New Testament stemming from these facts also emphasize this love. Certain things are made obvious, e.g., God's love is indiscriminate though He is specially mindful of the helpless and the hopeless, the sick and the needy. He does not separate our love directed to Him and our love for our fellow men.

The Christian mission is to demonstrate this same love which we have seen in Christ (John 15:12). It is to embrace both friend and foe (Matt. 5:43-48); it is to manifest itself in spiritual attitudes and in concern for bodily welfare (1 John 4:14-18). Furthermore, the Christian is to see Christ in every needy person (Matt. 25) and is to minister to that person in his need.

The clear imperative of the New Testament is to test everything by love, to always act in love. This is not an ideal or an abstraction but positive action for the immediate welfare and the larger good of every person. It is perhaps needless to say that this love can only be expressed and received while both parties are alive. A dead person is both beyond repentance and beyond the effect of our love.

MENNO SIMONS AND CAPITAL PUNISHMENT

While quite a few Anabaptists wrote about a Christian's relation to the state, yet Menno Simons is the only writer known to date who spoke explicitly about the problem of capital punishment. Because of this we shall quote his statement in full.

...it would hardly become a true Christian ruler to shed blood. For this reason, if the transgressor should truly repent before his God and be reborn of Him, he would then also be a chosen saint and child of God, a fellow partaker of grace, a spiritual member of the Lord's body, sprinkled with his precious blood and annointed with his Holy Ghost, a living grain of the Bread of Christ and an heir to eternal life; and for such an one to be hanged on the gallows, put on the wheel,

placed on the stake, or in any manner be hurt in body or goods by another Christian who is of one heart, spirit, and soul with him, would look somewhat strange and unbecoming in the light of the compassionate, merciful, kind nature, disposition, commanded all his chosen children to follow.

Again, if he remain impenitent, and his life be taken, one would unmercifully rob him of the time of repentance of which, in case his life were spared, he might still avail himself. It would be unmerciful to tyrannically offer his poor soul which was purchased with such precious treasure to the devil of hell, under the unbearable judgment, punishment, and wrath of God, so that he would forever have to suffer and bear the tortures of unquenchable burning, the consuming fire, eternal pain, woe, and death. Never observing that the Son of Man says: 'Learn of me, I have given you an example, Follow me, I am not come to destroy souls but to save them'.¹

THE DEATH PENALTY IN EMPIRICAL STUDIES

If the preceding sections are right about the function of criminal punishment and the biblical message, the Christian should not from a moralistic or religious point of view demand the death penalty. He will always seek to redeem and rehabilitate the individual criminal. Yet we need to consider the function of the death penalty in the maintenance of law and order. We do not want to naively oppose the death penalty without any regard for its place in the law enforcing role of the state. This involves empirical considerations.

The social scientists of our day have made many studies on the effects of the death penalty on crime and justice. From their studies we find at least five points that need to be taken into consideration when evaluating the effects and limitations of the death penalty.

A. Principles Involved in the Death Penalty

1. Deterrence. The most common argument given by advocates of the death penalty is that it deters persons from committing capital crime. In a sense this is an argument hard to assess for we do not know how many persons have been deterred from committing crime by the death penalty. We can only number the persons who have not been deterred. Frederic Sondern, Jr. in his book Brotherhood of Evil: The Mafia, states that when the death penalty was imposed for dope peddling in 1956 there was a decrease in this crime.² The argument for the death penalty assumes that people will rationally assess the consequences of their actions and will not commit a crime if they know that their life is endangered. This type of reasoning is given credence by the book cited above.

¹Complete Works of Menno Simons, pp. 920-921.

²Frederick Sondern, Jr., "Brotherhood of Evil: The Mafia:", "The Reader's Digest, May, 1959, p. 307.

However, the majority of people who receive the death penalty in the United States (over 80%) were sentenced for murder and this is a crime often committed in irrational rage or fear on the spur of the moment. There are some thirty capital crimes under state laws and six under federal law, but the death penalty is rarely given except for murder, and rape committed by a Negro in the South. In 1958 and 1959 there were ninety-seven men executed in the United States under state laws. Of these, eighty-one were convicted of murder and fifteen of rape (fourteen Negroes, one white, all in southern states) and one of armed robbery (a Negro in Texas).¹ Thus the death penalty could hardly be considered a deterrent for more general crimes.

Several studies have been made on the deterrent effect of the death penalty on the homicide rate and these have shown quite conclusively that execution does not act as a deterrent. In 1958 four out of the ten states with the fewest murders per unit of population were states without a death penalty, while the ten states with the most murders all enforced the death penalty. It is probably true that any state can be fairly compared only with states having similar characteristics, but George B. Vold, after an analysis of murder rates of adjoining states, concludes:

"....it seems clear that the presence or absence of the death penalty makes no particular difference in the amount of murder in any given state. Its murder rate will be closely parallel to that of adjoining states, where conditions of life and social-cultural attitudes are similar."²

The British Royal Commission also stated after a four-year study,

"The general conclusion which we have reached is that there is no clear evidence in any of the figures we have examined that the abolition of capital punishment has led to an increase in the homicide rate, or that its reintroduction has led to a fall...."³

2. Effect on Administration of Justice. It has been pointed out that while many people favor the retention of the death penalty few would be willing to be the person who would execute the convicted. It has also been pointed out that this same psychology works with men and women who serve on a jury. Juries have often been unwilling to convict a person because they knew that the person would receive the death sentence if convicted. Thus the criminal often goes free, is convicted of a lesser crime, or the state has to go to the expense of a retrial.

¹"Capital Punishment, A Fading Practice," Time. March 21, 1960.

²George B. Vold, "Extent and Trend of Capital Crimes in the United States," The Annals, ed. by Thorsten Sellin, (Philadelphia: The American Academy of Political and Social Science, 1952), Vol. 284, p. 4.

³Great Britain Royal Commission on Capital Punishment, Report. London; H. M. Stationery Office, 1953.

A further consideration arises from the fact that a trial where a life may be at stake is highly sensationalized by news media. This makes a careful administration of justice almost impossible. Former warden of Sing Sing prison, Lewis E. Lawes, pleads, "Remove capital punishment from the penal code and substitute life imprisonment, and judges, prosecutors, jurors, lawyers, the press, and the public will be able to pass upon the merits of each case without passion or sentiment or emotion."¹

3. Inequality. A very strong case against the death penalty can be made on the basis that it has not been used equitably. In the thirty years from 1930 through 1959 there were 3,666 persons executed in the United States. Of those executed, 1,972--a little more than half--were Negroes.² The inequality particularly shows up when we look at the number of executions for rape. Of this number 382 were Negroes; 42 were white; and 2 were 'other' races. All of these executions for rape occurred in the South with the exception of three in Missouri. In the state of Virginia, up to 1951, no white man had ever been executed for rape although 809 white men had been convicted of rape since 1909. During this same period 52 Negroes were executed on conviction of rape.³

Time magazine also points out that women are virtually exempted from the death penalty. No one was executed in the United States in 1958 or 1959, and only 31 have been executed over the last three decades.⁴ Yet about one murder out of every seven is committed by a woman.

The inequality of the death penalty is further seen when it is noted that many of those who have been executed have been illiterate, poor, and friendless. Warden Lawes states, "The defendant of wealth and position never goes to the gallows."⁵ He further says, "In the twelve years of my wardenship I have escorted 150 men and one woman to the death chamber and the electric chair. In ages they ranged from seventeen to sixty-three. They came from all kinds of homes and environments. In one respect they were all alike. All were poor and most of them friendless."⁶

One further point can be made. In 1959 there were 49 executions. It would certainly be impossible to prove that these were the most dangerous criminals of all those convicted. Indeed, analysis of the serious crimes during 1959 shows that the professional gangster-murderer, the cold-blooded killer for hire, is unrepresented in that group and in instance after instance was neither apprehended nor convicted of any degree of homicide.

¹Lewis E. Lawes, 20,000 Years in Sing Sing. 1928, p. 155.

²"Now a New Fight Over the Death Penalty," U.S. News and World Report.

³Frank E. Hartung, "Trends in the Use of Capital Punishment," The Annals.

⁴"Capital Punishment, A Fading Practice," Time. March 21, 1960.

⁵Lewis E. Lawes, Life and Death in Sing Sing. 1928, p. 155.

⁶Lewis E. Lawes, 20,000 Years in Sing Sing. p. 302.

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4. Irreparability. Another consideration that gives us pause is that there have been men who have been executed who were innocent of the crime of which they were convicted. A life taken from a person who is innocent is a great miscarriage of justice. While it is not possible to tell how many cases of innocent deaths have occurred, we know that it has happened. Otto Pollak is able to cite several instances and books have been devoted to this subject.¹ Also, an article in the Reader's Digest of May, 1960, cites three instances in recent years in which men were deemed guilty of crimes punishable by death but were exonerated before they were executed.² There is wisdom in the statement of LaFayette, "I shall ask for the abolition of the penalty of death until I have the infallibility of human judgment demonstrated to me."

5. Rehabilitation of the Prisoner. The purpose of our institutions of incarceration is not only to have a person pay for their crime, but to rehabilitate the offender and make them worthy citizens. A life redeemed is of value to society and worthy of the greatest efforts. A lawyer in London has said, "Of all the murders in Britain during the first fifty years of this century, less than twenty per cent of the convicted murderers had previous convictions."³ Thus, in most instances people who commit murder are not habitual criminals. In California, of 342 prisoners convicted of first degree murder and paroled between 1945 and 1954, only nine had been returned to prison on a new felony conviction by June 30, 1956.⁴

The conclusion one reaches after reading the above facts is that the death penalty is of little value or no value as a deterrent; it often leads to a miscarriage of justice; it is grossly unjust in its unequal application, it can be a means of extreme injustice when the innocent are executed; and that it goes completely counter to the efforts of penal institutions to reform all prisoners. Therefore there is little basis for a state to continue using the death penalty.

B. Imprisonment and Parole

1. Life Imprisonment. Yet the question arises, "What shall be done with the prisoner who has been convicted of capital crimes if we do not use the death penalty?" There are many who would say, "life imprisonment." Douglas C. Rigg, warden of the Minnesota State Prison (a state that does not have the death penalty), calls life imprisonment, "the penalty worse than death." He says,

¹Otto Pollak, "The Errors of Justice," The Annals, p. 115.

²Ernest Havemann, "Capital Punishment Is Not the Answer," The Reader's Digest. May, 1960, p. 114-119.

³John Drinkwater, "Capital Punishment? No," The Rotarian. May, 1959.

⁴Herbert Wechsler, "Death Sentence: Its Pros and Cons," Life. May 9, 1960.

I believe that states which have abolished capital punishment often have substituted something far worse - life sentences with practically no hope for parole. Because of my experience in Minnesota, I would object to the elimination of capital punishment in any state unless lifers are given an opportunity to earn their parole within a realistic time.¹

This may be true in states where all prisoners convicted of murder are given a sentence of life imprisonment, or in those situations where a prisoner with normal capacities has few or no outlets for worthwhile activity. While we do not believe that all people convicted of capital crimes should be given a sentence of life imprisonment, yet we recognize that there are situations where life imprisonment is mandatory and in those cases we would not agree that such a sentence is "worse than death."

As Christians we have the responsibility of working for prison reform so that every offender against the laws of society will be presented with opportunities for self-expression and worthwhile creative work. But in addition, we will need to be willing to work for the parole of men who have been rehabilitated and reformed and for whom a continuing term in prison serves no useful purpose.

2. Parole. The National Parole Conference adopted five principles in 1939 and reiterated them in 1956. These principles are worthy of note and should be used in the handling of all prisoners.

1. The paroling authority should be impartial, nonpolitical, professionally competent, and able to give the time necessary for full consideration of each case;

2. The sentencing and parole laws should endow the paroling authority with broad discretion in determining the time and conditions of release;

3. The paroling authority should have complete and reliable information concerning the prisoner, his background, and the situation which will confront him on his release;

4. The parole program of treatment and training should be an integral part of a system of criminal justice;

5. The period of imprisonment should be used to prepare the individual vocationally, physically, mentally, and spiritually for return to society.²

There is risk in paroling for there are some criminals who should never be parolled because they are habitual criminals, repeating sex offenders, and persons without

¹Douglas C. Rigg, "The Penalty Worse Than Death," The Saturday Evening Post. August 31, 1957.

²Ibid.

a conscience. But such persons are only a small percentage of the total number who are sentenced. Warden Rigg believes that less than ten per cent of the lifers are unsafe for parole. If this is true, then we need to be willing to receive the ninety per cent back into society and the primary concern of the church for such persons must be redemption and rehabilitation.

THE CHRISTIAN RESPONSIBILITY

1. Regarding Capital Punishment Laws. To summarize the foregoing discussion with regard to legislation prescribing the death penalty, it is our conclusion that the Christian should seek the abolition of such laws and thus of the death penalty. We conclude this with an awareness of the ordering and law enforcing function of the state, but also with a deep Christian concern for the redemption and rehabilitation of the criminal. We find no reason to demand a death penalty on moral, religious, or empirical grounds. We, therefore, as Christians are called to witness in our society and to the state against infliction of the death penalty and against laws authorizing its use.

Recognizing the work already done by our churches and districts, we call upon our members and district committees to consider these further steps:

1. Invite legislators to speak to our church groups about capital punishment and legislation for its abolition.
2. Register, by letters and personal visits with legislators, our support for the abolition of the death penalty and for the introduction of measures for abolition in those which still retain it.
3. Write letters to newspaper editors urging abolition of the death penalty.
4. Circulate among lawyers, judges, legislators, editors, other churches, and community groups this paper on capital punishment or other materials expressing our position.
5. Learn of and use resources of information and action for the abolition of capital punishment in our states and localities, and co-operate with them insofar as we feel our Christian convictions allow.

2. For the Prevention of Crime. Being in the world the Christian recognizes and respects the importance of civil government. In a government in which we have a voice we should work for and support laws and punishments that will manifest the Lordship of Christ. Beyond this we should work diligently to create a moral climate in which the sacredness of life is held in highest regard. This would be the climate of moral deterrence which the Old Testament sought and which the New Testament church lifts up. The gospel message of the atonement and Christ's expiation for sin should be proclaimed in order to create a society in which vengeance upon and atonement by the criminal are not required.

Recognizing the importance of the home, church, and community for crime prevention, we encourage the following:

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1. Have church-sponsored studies by parents on the causes of delinquency and crime and ways of overcoming them.
 2. Have the church and community provide helpful activities and outlets for young people.
 3. Have pastors and people in the congregation work in an intimate way with children who have been apprehended for misdemeanors.
 4. Work for the provision of adequate housing and neighborhood improvement.
 5. Support the community in providing suitable social services, such as social caseworkers, psychiatrists, and health officers.
 6. Support the efforts of teachers and police officers in their efforts to control and direct the activities of youth.
3. For the Offender. What is the responsibility of the church to one who has broken the law and become an offender? Jesus, in speaking about the last judgment, commended those who had visited their fellow men in prison. He ended his teaching by saying, "Truly I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40). In this saying we are not told whether those who were in prison were there because of their faith or for some crime, but it is probably safe to say that they were in the latter category for Jesus said that He came to seek and to save those who were lost (Luke 19:10). It is the Christian's commission to bring the gospel of Jesus Christ to all men. While in the eyes of men criminals may appear to be less deserving of the grace of God, yet we recognize that we all have sinned and fallen short of the glory of God (Rom. 3:23), and that Christ died for the ungodly (Rom. 5:6). It was to a thief hanging on a cross that Jesus said, "Today you will be with me in Paradise" (Luke 23:43).

The primary concern of the church is to redeem and restore the offender to the church and to society. To do this it will use established government institutions and agencies but it will also establish its own institutions and agencies whereby it can minister in the name of Christ.

a. Juvenile Offenders. Juvenile offenders will need special treatment. In many cases the cause of the offense is due to the child's upbringing or lack of it. It may be further due to his environment and even in part to poor nutrition. The causes of crime are many and the church should work with the social agencies in its community to alleviate the causes. Thus a large area of work is in the field of prevention. However, once the juvenile has committed a crime, the church will need to enter the work at a deeper level. Police are usually willing and even anxious for the church to work with those who have committed an offense. They are willing to supply the pastors of churches with the names of children who need help if the church is willing to work with the problem. Here there is need to counsel with the offender and the parents, seeking the cause of the offense, means of working with the problem, and bringing the resources of Christ and the fellowship of the church to bear upon the people.

In case of serious juvenile offenses the church should not despair, but seek to provide the resources of a trained staff in an institution geared to work with the problems. It is our faith that a Christian institution should be better able to help those who are in need than a strictly secular one.

b. **Adult Offenders.** The church also needs to be willing to work with adult offenders. If the aim of the church is to redeem those who are bound by sin, then it can never be satisfied just to see that punishment is meted out or restitution made in a crime. It is possible for the church to bring the gospel and loving concern to men in prison through chaplaincy programs and through giving special religious services. This type of service is vital but churches need to be willing to go beyond this level of witness. It is very difficult for men with a prison record to obtain jobs and be accepted back into society again. This is where the church can be of special help. If Christians are willing to receive the offenders back into their midst, aiding them by seeing that they can make a livelihood and by accepting the evidence of repentance, this can be the most important thing that can be done for the prisoner.

Recognizing the need for more information and for deeper involvement in these concerns, we call upon our churches and Conference committees to consider these further steps:

1. Encourage and assist qualified young people to train for prison chaplaincy, and for probation, parole, and rehabilitation services in prison institutions.
2. Continue investigation and efforts for possible VS and I-W services and intern programs in prison institutions.
3. Visit and study prison conditions in our localities and support measures and administrators seeking to improve rehabilitative services and parole procedures.
4. Support or provide half-way houses for released offenders needing a home while adjusting back into society.
5. Provide leadership and/or facilities for Prisoners Anonymous groups.
6. Support and encourage the development of pre-delinquent and post-delinquent programs such as Ailsa Craig Home (Ontario), Frontier Boys Camp (Jesse Kauffman, Colorado), fresh air camps, seasonal homes for children, etc.

Commission V Report

THE CHURCH AND ALCOHOL

Introduction

It is estimated that sixty to eighty per cent of the adult American population are users of beverage alcohol. In the United States there are 5 million alcoholics and in Canada about one alcoholic per 100 population. The rate of crossing the line between drinker to alcoholic is so rapid that it is estimated that "before long there will be an alcoholic . . . in every family" (Christianity Today, 7/17/61, p. 877). Statistics on the total and per capita consumption of beverage alcohol confirm the effectiveness of the ever present liquor advertisement. Seeing the effects of alcohol in thousands of traffic deaths and injuries, broken homes, continual heartache, and perpetual guilt, we begin to get the picture of the alcohol problem.

Statistics on the general problem become very real when a pastor visits the homes of problem drinkers in his congregation, or is called to counsel an alcoholic by a doctor or lawyer, or is faced with the decision to baptize a man the morning after his "last drink." Statistics also come to life on the living room TV screen and as each teen-ager faces the question "to drink or not to drink." Statistics become stark reality when three girls are killed by a "two beer" Mennonite driver.

Questions are haunting everyone connected with the problem. Is it all sin, or does it only become sin at certain points? Is alcoholism a "disease" without a moral base? What about the "success" of certain evangelistic efforts? Where do the insights and techniques of clinical psychology and medicine fit in? What about involvement in temperance organizations, lobbying for restrictive legislation, and promoting local option votes?

The vast influence of alcohol on our whole way of life plus the intense personal involvement call for definition and action by all concerned groups and individuals.

Defining our problem in the Christian perspective

1. Jesus Christ brings "wholeness" to the individual. John 10:10: "I came that they may have life and have it abundantly." We are anxious to utilize modern clinical contributions, but are keenly aware that the individual can have his total need satisfied only as he draws strength from Jesus Christ.
2. We must remove the influence and inducements which attack the weak and/or unsuspecting and draw them into their enslaving orbit.
3. Specifically, this commission is concerned with beverage alcohol. We seek steps that will lead to the elimination of beverage alcohol from our culture and put in its place the wholeness found in Jesus Christ. This involves an attack on the problems of alcohol production, distribution,

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advertising, and consumption of beverage alcohol, a study of the harmful effects upon the individual and society, and a redemptively effective treatment of the alcoholic.

Our involvement and guilt

We as a Mennonite church confess our failure:

1. To give adequate instruction concerning the dangers of beverage alcohol.
2. To understand the physical, emotional, social, and spiritual needs of individuals which often lead to the use of beverage alcohol.
3. To accept and assist the alcoholic in a redemptive way, surrounding him with love rather than judgment and social ostracism.
4. To move more aggressively in opposing the liquor industries in their deceptive advertising and malicious use of protective legislation, and deliberately saturating the market to gain maximum profits.
5. To state clearly and specifically how Christ meets the deepest need of the alcoholic.

Biblical basis

In searching for a biblical ground upon which to stand in our approach to the problems of drinking and alcoholism we discover that the Bible offers clear warning against drunkenness and condemns the consequences which grow out of the use of alcoholic beverages. In its historical setting the Bible does not spell out rules of conduct which can be applied immediately and unequivocally to the liquor question. However, in taking our stand upon a Christ-centered rather than purely literal interpretation we do have the conviction that the Christian life, as portrayed in the Gospels and Epistles and reflected in the early church (Acts) leads to an existence in which beverage alcohol has no place (Eph. 4, Phil. 2, Col. 3). In fact, through observing the disastrous consequences of drinking in our day, we believe that a passage such as the prayer of Paul for the Philippian church ". . . that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent and may be pure and blameless for the day of Christ, filled with the fruits of righteousness, which come through Jesus Christ, to the glory and praise of God...." (Phil. 1:9-11) leads us to conclude that all beverage alcohol consumption is not only unnecessary but wrong. This growth of "love in wisdom and discernment" of which the apostle speaks has led the church to reject evils in the past. Considering the seriousness of the alcohol problem and the fact that anyone who takes even an occasional drink is involved in the world of liquor consumption and its attendant evils, we are led to conclude that voluntary abstention is the Christian position.

We realize that not all Christians have come to this same conclusion. We would encourage further study of our involvement and responsibility in the light of God's Word and through the guidance of His Spirit to the end that we would all discern what is right to the glory and praise of God.

Commission VI Report

THE CHURCH IN URBANIZATION AND AGRICULTURE

Introduction

The Mennonite in the mid-twentieth century is on the move, whether this be to city, to visit friends across a continent, or to spend his week ends at a lakeside cottage. Modern means of communication, transportation, the fear of nuclear war, and the impersonal character of society have disturbed our communities and confronted our Christian faith. No Mennonite person is free from this pressure and he must assess his life of decision under the Holy Spirit in the context of the spirit of our times. It is the purpose of the study on agriculture and urban life to assess this spirit of our times and grasp some of its implications. We recognize that our problem is intensified through the change which has occurred during the past decades as we moved from the closed rural community to the dynamic surge of modern urban society. We further recognize that the thrust of the spirit of urbanism has changed the character and spirit of the rural community.

We affirm that the Christian faith of our Anabaptist heritage is relevant in our day. It is our concern that the same creative initiative, industrious enterprise, and inventive genius evidenced by the Mennonite pioneer who cleared land, established homes, and built churches on the frontier now be demonstrated by the Mennonite Christian who follows in their stead as he finds his place in both rural and urban life.

The following statement dealing with concerns that arise from the rural and urban context of life and the vitality of Christian witness in it was prepared by a committee whose members reflected interests in rural, urban, and church leadership. The two papers etched anew the vast character of continued urbanization and its profound implication of every sector of life. The discussion reflected uncertainty and anxiety for both those remaining on farms and those going to the city. The commission felt that these were basic problems of concern for the church.

Rural Analysis

1. Mennonite farmers are contributing to the burden of surpluses in the midst of world poverty. There is as yet no feasible solution to transfer existing surpluses to hungry masses. Exporting technical know-how to needy areas (the best kind of aid) promises to intensify these surpluses still further as foreign markets disappear.
2. An atomistic-economic individualism reduces the economic base of a community and weakens the fellowship of the church as stratification intensifies.
3. There is a lack of opportunities for people who are forced to leave the land and who wish to stay in rural areas.
4. The burden of maintaining rural institutions due to the depletion of human and material resources, with high income professional people moving to urban centers is increased. Frequently they also take their family inheritance with them.

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5. The Mennonite rural church has resisted the development of urbanism and has not adequately appreciated the problem of those who must find their livelihood in urban centers.

Proposed Solutions

1. We encourage Mennonite farmers to practice stewardship of the soil with the best conservation practices. The opportunity to do so is enhanced by the presence of surpluses.
2. Christian farmers should study needs for agricultural products to avoid accumulation of further surpluses and should strive to alleviate poverty and want both at home and abroad.
3. The rural families and communities must sense more clearly the need of our urban churches and the special needs of youth who are in the cities and encourage those employed in the city to give themselves to the ministry of the Mennonite church in the city.
4. We should foster Mennonite ecumenicity, especially in areas where membership is limited. This might involve the merging of several small struggling churches.

Urban Analysis

1. Increasing urbanization leaves the rural oriented Mennonite church unable to respond to the needs of the new environment.
2. The rural-urban transition is forcing a separation of the Mennonite faith from its supporting culture. This has religious, psychological, and sociological consequences, i.e., loss of the "Mennonite" faith, increased anxiety, and loss of identity.
3. Problems of adjustment in this transition are coupled with the lack of social skills in relating ourselves to people in the mass society. However, we believe that the Christian gospel which is the basis of our faith is relevant and needed by people in any culture.

Proposed Solutions

1. The need of our own people to be won to Christ and the church as they enter the city must be recognized.
2. Our "home" (rural) churches must seek to help persons contemplating a move to the city to see the implications involved. Educational and promotional materials such as programs and pamphlets might be used.
3. Seek new ways in which the different Mennonite groups can work together in establishing the dynamic city church and its witness.
4. The setting up of a referral agency to help persons who are moving to the city (e.g., student services, housing, job opportunities, churches, etc.) to guide their choice of employment and residence so they can participate in city Mennonite congregations.
5. We need to determine what the essentials of our faith are and how to express and communicate them in new cultural settings. The church must therefore be dynamic and adaptable in adjusting to this era of rapid social change.

3.

The commission feels that the rural-urban transition should not be deplored but be faced realistically. We can be hopeful about the new opportunities for effective stewardship made possible by the breadth of vocational diversity. We can be hopeful about the new contexts for Christian witness. At the same time we must be aware that there will be casualties in embracing this challenge. Paul's assessment of his own situation seems to fit our time. "A great and effectual door is open to us, and there are many adversaries."

Minutes of

STUDY CONFERENCE ACTIONS AND RECOMMENDATIONS

A. Biblical-Theological Commission Recommendations

The biblical-theological commission presents the following as recommendations regarding an understanding of its own work.

1. That its work as a findings committee has actually evolved into a biblical-theological commission of this conference and therefore the report is presented as such. Passed.
2. That in line with the approach of the other commissions this commission assumes responsibility for its report. This commission feels deeply grateful, however, to the other study conference groups for their participation in the development of this report. Passed.
3. That they will seek to incorporate many of the suggestions of the final plenary sessions and have a final copy to the Board of Christian Service within a month. Passed.
4. That the Board of Christian Service will assume responsibility for its use following this study conference. Passed.
5. The biblical-theological commission of the Church and Society Study Conference suggests that Alvin Beachy develop from the commission paper an article under his name, to be submitted to The Christian Century or Christianity Today and encourage reprinting in our Mennonite papers. Passed.
6. In the light of the Study Conference on Church and Society, the biblical-theological commission of the same, with gratitude takes recognition of the assignment by the Institute of Mennonite Studies to Brother Paul Peachey to work toward formulation of a "Theology of Social Welfare" and hereby wishes to encourage the institute if possible to make arrangements for Brother Peachey to complete his assignment as a major project. Passed.

B. Race Relations Commission Recommendations

1. We urge that every member of this study conference initiate searching and discussion in his own congregation and institution as contained in the 1959 General Conference Mennonite "A Christian Declaration on Race Relations." Passed.
2. A definite effort should be made to discover how churches react to the Conference statement. It is recommended that this contact with local congregations be channeled through peace and service committees of the area conferences. It was suggested that some deeply concerned person write a letter under the sponsorship of the Board of Christian Service to present to peace and service committees the crucial relevance of this issue to our churches and report back. Passed.

CENTRAL DISTRICT CONFERENCE REPORT

1. We look to the final draft of the conference findings committee to serve as a directive to districts and local groups.
2. We would like to have study papers and findings of conference distilled into materials that can be used in congregational study groups (midweek study, Sunday school, and special week-end conferences), especially School of Peace materials.
3. Our monthly publication, The Reporter, should be furnished with conference material useful for publication. Should Maynard Shelly share such material?
4. The district peace and service committee might consider using conference delegates as leaders of special studies in our Mennonite churches and communities. These delegates could make themselves available upon invitation to serve in this way.
5. Our major concern is to transmit the spirit of this conference to the members of our congregations.

- Virgil Gerig

NORTHERN DISTRICT CONFERENCE REPORT

1. We encourage the Board of Christian Service to make study materials for the various age groups of local congregations.
2. A condensed article on each theme discussed at the conference will be included in Northern Light.
3. All Northern District delegates should write a summary of impressions of this conference in Northern Light.
4. At the next Northern District Conference we should attempt to get commission members of some of the other districts to serve as leaders of groups in our own conference - on perhaps several subjects.
5. Since delegates of the Northern District represent geographical areas, we shall try to get each delegate to take initiative in promoting inter-church or inter-group discussion if at all possible.
6. In some way (not yet clear to us) we will try to involve each congregation.

- William Unrau

WESTERN DISTRICT CONFERENCE REPORT

1. Do not bury ministers in stacks of mail. Get them personally involved in discussion.
2. General Conference should gear theological papers to laymen's level.
3. These issues should be studied in the local churches by first studying the Scriptures. Do not drive a wedge between our people and social concerns committees.
4. The General Conference should become a resource for districts. Districts should push at grass roots, and General Conference contributions (pamphlets, speakers, etc.) should be channeled through districts.

- Ralph Weber

Conference Hymn

LORD, WHOSE LOVE IN HUMBLE SERVICE

1.

Lord, whose love in humble service
Bear the weight of human need,
Who did'st on the Cross, forsaken,
Work thy mercy's perfect deed;
We, thy servants, bring the worship
Not of voice alone, but heart;
Consecrating to thy purpose
Every gift thou dost impart.

2.

Still thy children wander homeless;
Still the hungry cry for bread;
Still the captives long for freedom;
Still in grief men mourn their dead.
As, O Lord, thy deep compassion
Healed the sick and freed the soul,
Use the love thy Spirit kindles
Still to save and make men whole.

3.

As we worship, grant us vision,
Till thy love's revealing light,
In its height and depth and greatness
Dawns upon our quickened sight,
Making known the needs and burdens
Thy compassion bids us bear,
Stirring us to tireless striving
Thine abundant life to share.

4.

Called from worship into service
Forth in thy dear name we go,
To the child, the youth, the aged,
Love in living deeds to show.
Hope and health, goodwill and comfort,
Counsel, aid and peace we give,
That thy children, Lord, in freedom
May thy mercy know, and live.

Amen.

Study Conference on the Church and Society
General Conference Mennonite Church
Chicago, Illinois
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STUDY CONFERENCE ON CHURCH AND SOCIETY

Note: This is an introductory article. It is supplemented by ten articles covering various phases of the conference.

On November 3 the General Conference Mennonite Church completed an intensive four-day study on the church's witness to human and social relationships. The conference sought to clarify the underlying theological and biblical ideas for social service and programs.

The General Conference Mennonite Church has had many involvements in social welfare projects through the overseas relief and rehabilitation programs of the Mennonite Central Committee. Its mission programs, though primarily evangelistic, have been deeply immersed in programs of social change. Mennonite congregations in the United States and Canada, though often accused of traditional or modified patterns of social isolation, have probably been as active in efforts of social reform as other groups.

In spite of this, Mennonites have felt a need for clearer understanding of the Christian responsibility for social reform. Much time was given to a theological and biblical study. In order to discover the problems

rated in programs of social change; eight special social problems were studied closely by six different commissions. Each of the eighty delegates served on one of these groups. Areas chosen for study were: underdeveloped nations, civil defense, labor-management relations, race, state and church, capital punishment, alcohol, and urbanization-agriculture.

The conference was held at the Elkhart Hotel, North Newton, Kansas, administered by Prairie View Hospital. Planning for the program had been initiated by the General Conference Executive Committee and entrusted to the Board of Christian Service with William Keeney, Bluffton, Ohio; Esko Loewen, North Newton, Kansas; and Leo Driedger, East Lansing, Michigan, taking leading roles. Leaders of the commissions included: Virgil Gerig, Pandora, Ohio, international relations and civil defense; J. Winfield Fretz, North Newton, Kansas, labor-management relations; Stanley Bohn, Kansas City, Kansas, race relations; Paul Goering, Wichita, Kansas, state-church and capital punishment; Jacob T. Friesen, Bluffton, Ohio, alcohol; Cal Redecop, Hesston, Kansas, urbanization. Jacob J. Bue, Elkhart, Indiana served as chairman of the findings committee that developed a theological statement for the conference.

Resources on all these problems were prepared by regional study groups who met during the last year to prepare position papers for the conference. Chairmen of these groups were: William Klassen, Elkhart, Indiana, biblical and theological implications; Robert Kreider, Bluffton, Ohio, underdeveloped nations; Peter Ediger, Elkhart, Indiana, civil defense; John Sawatsky, Toronto, Ontario, labor-management; Vincent Harding, Atlanta, Georgia, race; Esko Loewen, North Newton, Kansas, church and state; David L. Habegger, Allentown, Pennsylvania, capital punishment; Nick Dick, Toronto, Ontario, alcohol; David Schroeder, Winnipeg, Manitoba, urbanization; Harley J. Stucky, North Newton, Kansas, agriculture.

Special addresses were brought to the conference by Erland Waltner, Elkhart, Indiana; Albert Meyer, North Newton, Kansas; and Elmer Neufeld, Akron, Pennsylvania.

The General Conference Mennonite Church is the second largest Mennonite body with 60,000 members in 290 congregations in the United States and Canada. Headquarters of the conference are in Newton, Kansas.

The study conference sessions were held in the YMCA Hotel, 826 South Wabash, Chicago.

MS:11/3/61

St. 1 Conference on the Church and Society
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I. MENNONITES EVALUATE THEIR INVOLVEMENT IN SOCIETY

The Mennonite Church -- a group whose life has been one of fleeing from contact with the world -- has turned around. It is facing the world that it once regarded as evil to the point of hopelessness. With such a view, Mennonites could only regard withdrawal from the world as the will of God. Their history has been one of moving from country to country and from continent to continent in search of places for building isolated communities. In these communities they wanted to build the Christian brotherhood free from contacts with the world and all its evils.

This withdrawal movement has been most marked in the more conservative groups who in recent times still search for the isolated hinterlands. Recently certain congregations left Canada for the hills of Mexico. Canadian schools and communities were weakening the use of the German language, one of many barriers that separated them from the world. Noting that the Mennonites had moved from Russia to Canada for much the same reason, and that this is a shrinking planet, Lowell Thomas commented on the news of this move by asking whether the Mennonites would go to the moon next.

Even among more sophisticated Mennonites who find life in the United States and Canada comfortable, the church becomes a figure of escape from society. The message of the church is not carried to the world outside. The relationship is not seen.

But there are signs that this tradition is changing. In speaking to a small group of Mennonite leaders, Elmer Ediger, administrator of Prairie View Hospital, Newton, Kansas, reported his observations on a new trend. Mennonite community building had once moved on the assumption that society was hopeless. In order to preserve the church in this evil world, it was necessary to build a tight and disciplined brotherhood which might carry the Kingdom of Christ. This Christian community became the base for raising and training new Christians. While contacts with outside culture were shunned, the church was still a base for limited missionary activity.

But it was soon discovered that not all outside the church was evil. Business involvement with neighbors proved this. Secular education revealed truth. As the church increased its relief operations to include non-Mennonites it was discovered that people once regarded as hopeless could be helped. It seemed possible to rehabilitate society.

The last generation has turned up new facts about Anabaptist-Mennonite history. The original roots of this Reformation group lie imbedded not in withdrawal but in a bold witness to society. This boldness came from a simple acceptance of biblical imperatives.

Feeling this movement the General Conference Mennonite Church called a Study Conference on the Church and Society which was held in Chicago, October 31 to November 3. Early sessions were spent in an effort to sharpen the theological and biblical basis for this involvement.

William Keeney, Bluffton (Ohio) College professor of Bible, temporarily serving the Mennonite Church in the Netherlands, suggested that the social structures of the world are a part of God's design for the fulfillment of God's intention for man. Since they are a part of God's plans, they should be used by Christians to further the plan of God. Naturally the institutions of the world are not perfect. They are broken structures. But there is a

belief that God wants to use man to repair disorder. Where society fails, the Christian church stands in judgment of failure and sin. But this is not the end of the witness. The Christian acts responsibly to bring into being the best social order that will harmonize with the will of God.

How can the Christian do this? Will he be a revolutionary? Keeney's judgment was that a Christian must always act responsibly out of love. His aim cannot be destruction for this could only give rise to more demonic states. But the Christian is not satisfied with the status quo. In seeking social change he will use suffering and redeeming love that is responsive to the Holy Spirit and the nature of Jesus Christ.

In order to find the will of God, the Christian will turn to the Bible. The use of the Bible as a guide for social change was given definition by a pre-conference study group that met under the chairmanship of William Keeney, New Testament scholar from Mennonite Biblical Seminary, Elkhart, Indiana. In each situation the church needs to turn to the Bible for specific guidance. This study must be made in the context of the church, for it is the Holy Spirit that leads the community gathered in corporate study to the will of God. The study conference sought to put this concept into practice as groups gave time each day during the four-day session to just such a study.

A guide for social change was found in Isaiah 61, a portion of which was used by Jesus in Luke 4 to interpret his mission. Christ's role as the Suffering Servant is both an individual one and a community role. It is a mission directed to the underprivileged--"those caught in a confining and oppressive social situation." To these Christ brings salvation that is described in concrete social terms.

1.

In looking at representative modern social problems, the study conference chose to study international relations, Civil Defense, labor-management, race, church-state, capital punishment, alcohol, urbanization, and agriculture. On this selection of problems, the Klassen committee criticized this selection on the basis that no consideration was given to the question of property and wealth. In its study of the prophets it discovered that property was a basic motif. Social problems resolved themselves into a question of property in land. In this connection the committee commended the translators of the New English Bible for being the first to have the courage to forthrightly translate mammon in the passage, "You cannot serve God and money." The committee trounced the conference with this volley: "In view of this biblical concern found both in the Old and New Testaments and in view of the obsession of Western capitalism with private property and wealth, is it not strange that twentieth century affluent Mennonites would have a study conference on social problems and evade entirely the question of property and wealth?"

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II. CONCERN FOR SOCIETY ROOTED IN CREATION AND INCARNATION

Social evils have always been a concern to sincere believers. Efforts to correct them have not always been popular.

Early in the twentieth century an awakened Christian conscience became deeply agitated about social injustice, and concerned people began to grapple vigorously with social issues. Leaders of this movement were soon derided as mere reformers, preachers of a "social gospel." This came to be a word without honor and Christians seeking the pure essence of Christianity shunned efforts to correct social evils lest they be scorned as believing in social salvation. Why? Because it was said to mean the very opposite of evangelism. The need for individual salvation was seen as great. To add the larger concern for the salvation of the bonds between individuals could only lead to confusion. These bonds are so complex that once attention is given to them, the condition of the soul may be forgotten. It is possible to see how one man can be saved. The formula is well known - repent and believe. But the world is so much larger and complex. How can we apply the simple formula to international relations, race prejudice, or to the liquor industry? Repent and believe! True, but how will we witness when the forces are so involved and they seem so evil?

Historically, Mennonites have been pessimistic about the possibility of transforming society. Traditionally, they have had no hope for improving the society that stood outside the church. Where Mennonites have gone into the world they have had no rosy hopes. They expected to snatch some individuals from the polluted stream of the human tide, but they never attempted to purify the waters of society.

Having no hope, why then have Mennonites ventured into an active program of social welfare such as that represented by the Mennonite Central Committee, welfare institutions, and numerous service projects? The word is obedience. And this has been the good word. There is little hope that society as such will improve. True, some sections may become better, but others will become worse. But God calls for a witness, and it must be given. If anything will happen, God will do it. His ways and purpose cannot be understood.

This traditional pattern has been called into question by the Study Conference on the Church and Society. The eighty delegates who attended the Chicago meetings, October 31 to November 3, reflected many of these doubts about a witness to the world. But they agreed that the time had come to take a new look at the Christian witness to the needs of the world. The distance between the holy church and the evil world is much too great. And the things that have been said about the world must be explored once more. Is it possible to redeem the human activities of the world? Is the world really evil and has it lost all hope of salvation? Should the Christian face the world and why?

The answers to these questions are in a new understanding of the doctrines of creation and incarnation, said the conference's findings

committee, headed by Jacob J. Enz, Old Testament professor from Mennonite Biblical Seminary, Elkhart, Indiana. Other members included: E. G. Kaufman, North Newton, Kansas; Alvin J. Beachy, Souderton, Pennsylvania; Jack Purves, Bluffton, Ohio; Richard Tschetter, Cordell, Oklahoma; and David P. Neufeld, Winnipeg, Manitoba.

The fact of creation shows that the world is good. It was created by God who called it good. The presence of man has not changed this estimation, for after the creation of man, God called the result of His work "very good." Nor has the entering of sin into world experience changed this original judgment. Such references as Genesis 5:1-3 and Genesis 9:1-3 show that even after the fall, creation as God's work was still good.

More important for Christians is the insight of the New Testament. Matthew, Luke, and John the Evangelist introduce their Gospels with creation accounts. These -- the genealogies and the prologue -- demonstrate that the God who created the world also sent Jesus Christ into the world of material creation. They made this affirmation in a time in history when the Gnostics were denying the goodness of material creation and the humanity of Christ. Man also has been created in the image of God. But this creation was not complete until God had created a helper for him, and thus man became a social being.

An example how God intervened redemptively in a social situation is seen when He, observing the oppression and misery of a people in Egypt, in compassion acted to save them. He relieved their physical bonds and took them to the Promised Land.

But it is in the incarnation that we find God's epic testimony to the world's worth. Jesus Christ our Lord came into this world and took upon

himself our humanity. It was the scandal of the gospel that He ate with publicans and sinners. He went where people were in their sin and need to seek and save the lost.

The act of incarnation is both a sign of hope and an example. As Christians we are free to be like Christ to the world. We can go to the sinner where he is because as Christians we do not need to redeem ourselves. In elaboration of this point the findings committee said: "Indeed, we often deny the incarnation by our method of evangelism. Should our ministers act in the same manner in which Christ did and seek out sinners in the local saloon, they would most likely receive from their congregations the same condemnations that were heaped upon Christ himself. What we ask for is not evangelism and social service, but getting through to humans in their need with one gospel."

The possibility for a bold witness to society rests in the risen, exalted, and glorified Lord who is Christus Victor. The hostile powers of the world have already been decisively, though not finally, defeated. The exalted Lord is also Lord of the world as well as of the church. He is the second Adam who has released a new power that will spread until finally there is a new heaven and a new earth.

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III. THE CHURCH CAN HELP UNDERDEVELOPED NATIONS

The majority of the world's population live in nations called underdeveloped. They have some resources. But they have not found the way to use these resources to support their peoples with even a minimum standard of living. Health, education, and culture need expansion if these nations are to experience the dignity of human life.

The United Nations and the world's power nations have turned their attention to these countries in search of help. The church also must pool its resources to help these nations. That this is within the scope of the Christian task was stated by delegates attending a conference on the church and society which was sponsored by the General Conference Mennonite Church in Chicago, October 31 to November 3.

By and large churches have no economic or political programs to sell, a factor that causes suspicion on the part of underdeveloped nations. The basic motive of church aid is to meet human need. While non-church programs have contributions to make in quantity, the church program has a quality mission.

This is not a new field for Mennonite churches that have sponsored mission and welfare programs in Asia, Africa, and Latin America since the dawn of the twentieth century. It is a program that has proved its validity and calls for expansion.

2.

The conference also noted the need for more humility on the part of overseas workers. They encouraged Christians taking part in aid to under-developed countries to recognize that they have much to learn from those they seek to help.

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IV. CIVIL DEFENSE QUESTIONED

Civil Defense has become a weapon of the cold war. Because of this the Mennonite church is reluctant to involve itself and its people in this program. This was the expression of delegates who attended a study conference on the church and society which was sponsored by the General Conference Mennonite Church in Chicago, October 31 to November 3.

The official position of the Mennonite church has always been against participation in warfare. By extension, this principle is applied also to Civil Defense.

Delegates recognized that the identification of Civil Defense with the military machine is not complete. Civil Defense does involve a ministry to human need, and to this extent a portion of the delegates felt that the church and its members should take part in Civil Defense exercises and preparations. Others felt that the only possible approach was complete rejection both because of Civil Defense's part in a larger program of military power and because of its felt futility in an age of nuclear war.

The Mennonite church has developed a disaster service program which has served in natural disasters such as floods and tornadoes. Hope was expressed that such church-sponsored corps of men with relief services might also be developed to give community aid in the case of war disasters. In some communities such units have already been organized with more equipment than possessed by local Civil Defense units.

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V. HUMAN VALUES IN COLLECTIVE POWER STRUCTURES

Collective bargaining agencies are the modern power structures of today's world. They use and abuse this power. In the process they can deprive the individual member of his personal freedom. This is true of labor and management groups as well as professional and trade organizations.

With this concern in mind, church leaders attending a conference on the church and society sponsored by the General Conference Mennonite Church, examined the basis for Christian involvement in these highly organized and competitive structures in our economic life. At this meeting in Chicago, October 31 to November 3, the delegates declared that the world of economic life is not primarily a world of things, but a web of people who are trying to meet their basic human goals. Associations of individuals succeed as they promote respect for individuals, for what they are and for what they have the power of becoming.

No Christian should involve himself in an organization that engages in practices contrary to biblical teachings or personal conscience. Such practices include intimidations, strikes, slow-downs, excessive prices and fees, and unethical advertising.

Most persons enter their vocations because of economic motivations. For a Christian there is a bigger reason for entering into the main stream of society, and that is to be in a position of potential witness. He seeks to develop Christian actions and attitudes in the place where he works.

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VI. ACTIVE RACIAL VENTURES PROPOSED

Few areas of social relationships have received as much attention as that of race. This is true both in the church and in social institutions. This has also been true in the Mennonite church. In 1959 the General Conference Mennonite Church adopted a definitive statement on race relations which among other things declared the denomination open to people from all races.

By and large this statement has made few changes in the life of the Mennonite church. Most statements have limited impact. This was the despair of the delegates who attended a conference on church and society sponsored by the General Conference Mennonite Church in Chicago, October 31 - November 3. They said, "We agree that we have come to the place where we are called to break through our excuses and take action." The need for action was placed uppermost since the group felt an "awareness that our Christian concerns easily exhaust themselves in idealistic verbalizations and thereby divert us away from needed remedial action."

In this search for active expression of interracial rapport the group encouraged present programs of Mennonite colleges and churches. It commended the integrated church program of Chicago's Woodlawn Mennonite Church.

Since the bogey of intermarriage continues to be a barrier to interracial harmony, the delegates encouraged a fuller study of the subject by

every Mennonite congregation. Each delegate was asked to return to his home church to explore the obstacles to racial accord.

Positive suggestions given were that school boards should be encouraged to seek qualified Negro teachers, that businesses search for Negro workers, and that families seeking to adopt children select children from minority racial groups. No blanket endorsement was given to various protest movements. Here it was felt that congregations should test each separate protest where such activity seems to be an expression of Christlike love toward all and not just a fight for the rights of a few. Christians ought to participate.

A proposal to form an action group to work with Mennonite congregations resisting racial change was proposed but rejected by the group. Such a group might have approached problem congregations in an effort to change church policies. Where such change might not be forthcoming, the names of such congregations would be published. While recognizing the need to bring the cause of human brotherhood to fuller attention where it is being overlooked, the group felt uneasy about such a strong and direct approach.

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VII. SEPARATION FROM AN UNDEFINED STATE

Separation of church and state is an accepted doctrine of American church life. This ideal was pioneered by the Anabaptist-Mennonite movement four hundred years ago, early in the Protestant Reformation. That the need for separation of church and state is accepted broadly is evident from the interest given this subject in the 1960 United States presidential campaign.

Delegates to the recent study conference on church and society sponsored by the General Conference Mennonite Church were embarrassed to discover that there is no clear all-inclusive definition of the state. Examples of the modern nation-states are easy to give with the names of any of the more than one hundred world nations. But these nations are quite different from the Roman Empire, which was the major power during the biblical period of history. And modern states differ from each other.

Plato defined the state as "the visible embodiment of justice under the conditions of human society." But the socialist idea of the state holds that not justice alone, but economic life is the state's business to the point that all major property holdings should be in the hands of the body politic. Such a state could assume control over large areas of the common life even including family life and education.

In sharp contrast to this is the individualistic view which holds that he governs best who governs least. The state's major task is to maintain human freedom and discourage restraints upon that freedom. The socialist view takes away personal initiative, while the individualist view fails to see man's capacity to misuse his freedom for his own gain. Between these extreme views is a third concept of the state known as the welfare state. This may mean socialism on one hand with safeguards for personal initiative in other areas.

In this confusion of ideas about the state, the conference called on its scholars to make a new search for a more workable definition of the state. In spite of this, the delegates felt that the first loyalty of the Christian is to God and the church. It was noted that the immediate cause of Christ's death was the charge of rebellion against the Roman empire.

Also noted was the sub-Christian character of all governments. While the Christian owes his support and co-operation to governments, he errs though, if he identifies the cause of the nations, particularly the free world nations with that of the church. This is a place for separation.

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VIII. RESTORATION INSTEAD OF CAPITAL PUNISHMENT

There is no reason to demand the death penalty on any grounds -- moral, religious, or empirical. This was the majority conclusion of the delegates who attended the study conference on church and society sponsored by the General Conference Mennonite Church, October 31 to November 3, in Chicago.

A great deal of attention was given to the testimony on capital punishment as given in the Bible. Of most concern are the passages in the Old Testament that initiated and prescribed the death penalty. While the teachings of Jesus seem to leave no room for the demand of an offender's life, yet there is a concern to maintain the integrity of the Old Testament. To reject one portion of the teachings of the Old Testament is to call into question other teachings. A majority of the delegates felt that the New Testament brings a higher revelation which does not invalidate Old Testament concepts since it is based on the earlier precepts.

Concern for the capital offender must not be left with the abolition of the death penalty. What are the alternatives? Life imprisonment has sometimes been called "worse than death." The conference did not agree with this judgment. It did call for prison and parole reforms that would restore to society a majority of the offenders who now are sentenced to death.

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IX. MODERATED CRUSADE FOR ALCOHOL ABSTINENCE

A strong call for a crusade against beverage alcohol at all levels again ran into a biblical and cultural roadblock. This happened at the study conference on church and society sponsored by the General Conference Mennonite Church, October 31 to November 3, in Chicago.

A commission report suggested that in view of the dangers to human life and society brought by the use of beverage alcohol, the church should attack this problem at all levels. Protests should be made to the liquor industry. The government should be petitioned for strict enforcement of liquor laws with more strictures placed on advertising and distribution. The church should use all its resources to educate against alcohol use and to muster the resources of the community to help those caught by alcoholism. With an aim to prevention it was suggested that family life should be strengthened to prevent those personality disorders that give rise to some types of alcoholism. Above all, the church should address itself to the individual at all stages. To the alcoholic there should be an attitude of acceptance and understanding. The social drinker should examine his patterns with a view to accepting abstinence because of the dangers both to himself and to others through example.

It was in this encouragement for complete abstinence that there was minority protest both on biblical and cultural grounds. While the Bible

does not present a clear statement for abstinence, the commission that studied this problem felt that the spirit of the Bible could be extended to support abstinence. "Considering the seriousness of the alcohol problem and the fact that anyone who takes even an occasional drink is involved in the world of liquor consumption and its attendant evils, we are led to conclude that voluntary abstinence is the Christian position."

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X. THE CHURCH FACES THE CITY TWO WAYS

Mennonites have found their former strengths in the rural communities. But in past decades rural communities have been losing their human resources through urbanization -- the population movement toward the city and the movement of city culture to the country.

In this two-way movement, the church needs to face both ways, said a commission report to a study conference on church and society sponsored by the General Conference Mennonite Church, October 31 to November 3, in Chicago. This means that the Mennonite church needs to give more attention to its witness in the city. This includes the establishment of congregations and church ministries in the city. All church members need preparation for urban life, especially those in rural churches. These are the people many of whom will eventually move to the city. All of them will feel the change of cultural patterns that elevate urban values.

With fewer people living in rural communities, rural churches have declining memberships. In some cases some churches have lost so many of its members that it is not able to support a full program. In this situation, the commission felt that small Mennonite congregations, even if from separate branches, should explore the possibility of combining their resources.

CONFERENCE PURPOSES

1. Assess General Conference premises and program for current social concerns and interest.
2. Clarify underlying doctrines.

What do we believe about society, the role of the church in society? Are there other doctrines that need special consideration.

3. Clarify use of Bible and Christian decision making process.

Do we look for biblical instances, principles, spirit? How do we interpret Scripture? How do we weave together natural revelation, biblical revelation, experience of brotherhood, and leading of Holy Spirit?

4. Clarify thinking on specific social concerns:

civil defense, temperance, church and state, agriculture problems, race relations, labor-management, international relations, penology and capital punishment, and urbanization.

5. Suggest direction and steps for congregations, districts, and Conference.

B I B L E S T U D Y

I. The Creation, Fall, and Consequent Judgment and Restoration of Society.

A. Study Genesis 1 - 6:4.

1. What was God's original intention in establishing human society?
2. Of what significance for society are such events as the fall of Adam and Eve; the conflict between Cain and Abel; the marriage of the Sons of God with the daughters of men?
3. Do the Scriptures here suggest some definition of the nature of society in its fallen state?

B. Study the Prophetic Writings: Isaiah 11; 45:14-25; 56:1-8; 65-66; Jeremiah 30:27-34; Amos 2:6-3:8; 5:21-24; 8, 9; Micah 6:6-8.

1. What do these passages suggest regarding God's judgment on society; the requirement for social justice on the part of the elect? Is this a forerunner of a "social gospel?" What does it imply for the relationship of present-day elected people to injustice in and outside of the church?
2. What is the vision for the restored or redeemed society? Is it only spiritual? Does it tell us something of the nature of society? Of God's intention for society?

C. Summary and Review: Three themes are proposed concerning God's activity: creation, judgment, redemption. What does this say for men renewed in the image of God and living in a society not in full obedience to God's will.

II. The Church as a New Society Created by Jesus Christ in Opposition to the World.

A. Study the ministry and examples of Jesus relating to social needs:

1. The scope of His ministry: Luke 4:18, 19 (See also Isaiah 61-62); John 3:16.
2. The basis for judgment and its meaning for Christian responsibility for social need: Matthew 25.

B. The understanding which the church had of its relationship to the world, especially to the state: Romans 12, 13; Colossians 1:15, 20; 1 Peter 2; Revelation 11:15-18; John 19:10-11; James 2.

C. Questions: In ministering to all the needs of man, does Jesus imply a solution to social problems that comes only through meeting the needs of individuals? Does the attitude toward the state represent a pessimism regarding the possibilities of worldly institutions? Is the Christian's responsibility for society to keep himself in order (i.e., within the order of God's intention for creation)? What does the eschatological hope have to do with Christ's Lordship over the present age; the consummation of the Kingdom; the witness the Christian should bear in the world?

III. Review and Summary

Has Christ given us a concept of the intention of God for society that differs from that given in the Old Testament? How is the Christian church related to the promise of Israel and what effect should this have on our witness to and activity in political, social, and economic institutions? Should the Christian have a witness for the social order as well as to individuals, or should he withdraw into a closed society of the redeemed except in as much as the world requires him to give obedience to its authority which does not conflict with obedience to the authority of God?

SUGGESTIONS FOR BIBLE STUDY

On the other side of this page are suggestions for study of the Scriptures, prepared by William Keeney, professor of Bible, at Bluffton College, now in the Netherlands.

Family Worship Period. Would it be possible to spend several weeks studying these passage suggestions in the morning or evening when your family worships? This might provide some opportunity for discussion also.

Personal Study. Pastors and teachers may find it possible to use these suggestions for personal worship before the beginning of the work day at the office or study.

Public Study. If some of you have opportunity to preach or speak on topics using these Scriptures, this would be a way of sharing with more persons some of your thinking. Such preparation for presentation in a service, weekday or Sunday school class, would clarify your own thinking on many of these passages.

Were you able to order Take and Read by E. H. Robertson from the Newton bookstore? We know of at least twenty-five people who have done so.

Conference Study. At the conference there will be two periods of one hour each (Wednesday, November 1 and Thursday, November 2, from 8:00 a.m. to 9:00 a.m.). Perhaps a good approach to the study might be to divide the time between the Old and New Testament sources. The suggested proposals are too numerous to be studied seriously by a group in an hour. Each leader should go through the materials in advance and perhaps have some guidance to give the group in its approach to the study, prayer, and sharing together. The guidance of the Holy Spirit should be sought at all stages in the process.

THE MISSION OF THE PEOPLE OF GOD AMONG THE PEOPLES

Prepared by

Elkhart, Indiana Study Group

William Klassen, Chairman
Robert Hartzler
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This group met several times during the spring of 1961 to discuss the biblical and theological implications of our social concern. This is the paper they have prepared for presentation at the Church and Society Conference in Chicago, October 31 - November 3, 1961.

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THE MISSION OF THE PEOPLE OF GOD AMONG THE PEOPLES

In reading the advance material from each of the study groups dealing with particular social problems we have been happy to see that each one has looked to the Bible for primary orientation. We have found it quite frustrating to hear the message of the Scriptures without approaching it within the context of a specific social issue. We anticipate that our study will bear the most fruit as we all study the Scriptures together in this conference--searching for the light it sheds upon the specific issues before us.

In preparing this paper we have seen our role as providing help, if possible, in defining how the Bible shall be used in seeking God's guidance for the church in dealing with social issues and in defining the prophetic stance of the people of God before the peoples of the world. While our first assignment included a request for both "biblical and theological" discussion, we found the field too huge and therefore excluded for the most part theological material from post-biblical history. (For a more systematic statement of theological concerns concerning the church's social witness, refer to the attached supplement prepared by William Keeney.)

I. PRELIMINARY OBSERVATIONS AND PRESUPPOSITIONS UNDERLYING OUR APPROACH TO THE BIBLE

In dealing with the biblical and theological basis for our social witness we felt the need for some guiding principles in the interpretation of the Bible, especially when we use the Bible in relation to social and political questions. We have been greatly challenged by the guiding principles for the interpretation of the Bible accepted by a study conference held at Wadham College, Oxford, in 1949. We feel they are important enough that they should be presented to this conference with our own additions and reactions appended.

Guiding Principles for the Interpretation of the Bible

A. The Necessary Theological Presuppositions for Biblical Interpretation.

"1) It is agreed that the Bible is our common starting point, for there God's Word confronts us, a Word which humbles the hearers so that they are more ready to listen and to discuss than they are to assert their own opinions.

2) It is agreed that the primary message of the Bible concerns God's gracious and redemptive activity for the saving of sinful men that He might create in Jesus Christ a people for himself. In this, the Bible's central concern, an authoritative claim is placed upon man and he is called upon to respond in faith and obedience throughout the whole of his life and work. The law of love has always a binding and compelling hold upon us, and in it we encounter the inescapable will of God. On the other hand, in the more specific laws provided for the detailed organization of

the social life of the people who lived under conditions different from our own, we should through reverent and serious study seek to distinguish in the light of God's revelation in Christ the permanently binding from that of purely local and temporal significance.

3) It is agreed that the starting point of the Christian interpreter lies within the redeemed community of which by faith he is a member.

4) It is agreed that the center and goal of the whole Bible is Jesus Christ. This gives the two Testaments a perspective in which Jesus Christ is seen both as the fulfillment and the end of the Law.

5) It is agreed that the unity of the Old and the New Testaments is not to be found in any naturalistic development or in any static identity, but in the ongoing redemptive activity of God in the history of one people, reaching its fulfillment in Christ. Accordingly, it is of decisive importance for hermeneutical method to interpret the Old Testament in the light of the total revelation in the person of Jesus Christ, the Incarnate Word of God, from which arises the full trinitarian faith of the church.

6) It is agreed that allegorical interpretations which were not intended by the biblical authors are arbitrary and their use may be a disservice to the proper recognition of biblical authority. But Christian exegesis has been justified in recognizing as divinely established a certain correspondence between some events and teachings of the Old and New Testament.

7) It is agreed that although we may differ in the manner in which tradition, reason, and natural law may be used in the interpretation of Scripture, any teaching that clearly contradicts the biblical position cannot be accepted as Christian.

B. The Interpretation of a Specific Passage.

1) It is agreed that one must start with an historical and critical examination of the passage. This includes:

- a) The determination of the text;
- b) The literary form of the passage;
- c) The historical situation, the Sitz im Leben;
- d) The meaning which the words had for the original author and hearer or reader;
- e) The understanding of the passage in the light of its total context and the background out of which it emerged.

2) It is agreed that in the case of an Old Testament passage, one must examine and expound it in relation to the revelation of God to Israel both before and after its own period. Then the interpreter should turn to the New Testament in order to view

the passage in that perspective. In this procedure the Old Testament passage may receive limitation and correction and it may also disclose in the light of the New Testament a new and more profound significance unknown to the original writer.

3) It is agreed that in the case of a New Testament passage one should examine it in the light of its setting and context; then turn to the Old Testament to discover its background in God's former revelation. Returning again to the New Testament one is able to see and expound the passage in the light of the whole scope of Heilsgeschichte. Here our understanding of a New Testament passage may be deepened through our apprehension of the Old.

C. The Discovery of the Biblical Teaching on a Specific Social or Political Issue.

1) It is agreed that one must begin with a direct study of the biblical text in relation to a given problem; otherwise the general principles which we establish will reflect more the presuppositions of our time than the message of the Bible. Only then may we safely deduce applications for our own situation.

2) It is agreed that in examining a particular modern problem we should begin with the New Testament teaching. In the light of this we should consider the Old Testament evidence as well in order to view the problem in the light of God's total revelation. In following this procedure, historical differences in the various parts of the Scripture must not be overlooked; otherwise the amassing of various texts may be done in too facile a manner and the Bible made to present a united witness on a topic which in fact it does not do. Furthermore, care should be used to see the correct proportions so that too much emphasis may not be placed on a single passage and the correct biblical perspective be lost.

3) It is agreed that the biblical teaching on social and political issues must be viewed in the light of the tension between life in the kingdoms of this world and participation in the Kingdom of God. While there has not been time in this conference to explore our understanding of the relation of ethics to eschatology, we are agreed that the scriptural teaching of the two ages has an important bearing upon the way in which a specific social or political issue is to be interpreted.

D. The Application of the Biblical Message to the Modern World.

1) It is agreed that if we are to receive the guidance of the Holy Spirit through the Scriptures we must discover the degree to which our particular situation is similar to that which the Bible presents. It must be remembered that absolute identity of situation is never found and therefore the problem of adaptation becomes acute. Nevertheless, in each new situation we must allow ourselves to be guided by the Bible to a knowledge of the will of God.

2) It is agreed that the Bible speaks primarily to the church but it also speaks through the church to the world inasmuch as the whole world is claimed by the church's Lord. The church can best speak to the world by becoming the church remade by the Word of God.)!

3) It is agreed that in applying the biblical message to our day, interpreters diverge because of differing doctrinal and ecclesiastical traditions, differing ethical, political, and cultural outlooks, differing geographical and sociological situations, differing temperaments and gifts. It is, however, an actual experience within the ecumenical movement that when we meet together, with presuppositions of which we may be largely unconscious, and bring these presuppositions to the judgment of Scripture, some of the very difficulties are removed which prevent the gospel from being heard. Thus the Bible itself leads us back to the living Word of God."¹

We have encountered several difficulties with this statement but most of them are not of a serious nature. Under A 2), the last sentence, we recognize the concern that underlies the final statement, particularly the desire "to distinguish in the light of God's revelation in Christ the permanently binding from that of purely local and temporal significance." While recognizing that not everything is equally important in the Bible, we are not convinced that this is stated too well. To refer to some things as "permanently binding" and others as "purely local and temporal" introduces a Platonic distinction which is not too helpful in the discussion of biblical authority. May it not be better to emphasize here also the centrality of the person of Christ? Anything within Scripture, then, which does not promote Christ (to use Luther's phrase) diminishes in significance in direct proportion to the extent which it fails to promote Christ. In introducing this, one has to be aware of course that in some sense everyone has his own Christ. Luther's test was too circumscribed for many people. Admitting this problem, we feel that it is better to put Christ at the center than to use the terms used by the study conference because the past centuries of church history have shown us that there is no agreement on those elements that are "permanently binding" and those that are of "purely local and temporal" significance.

The same reservation we have with respect to A 7). We acknowledge the value of such statements as "any teaching that clearly contradicts the biblical position cannot be accepted as Christian," yet we realize that it is most difficult if not entirely impossible to agree on what clearly "contradicts the biblical position." Who is to decide? How is it to be decided?

In D 1) we appreciate the single reference to the Holy Spirit in this document. We are bothered, however, by the fact that He does not appear more prominently in this section. If at any point in this statement, He should be most prominent in this fourth section. It is our conviction that biblical truth unveils itself normatively in the context of the Christian community

¹Taken from Biblical Authority for Today, edited by Alan Richardson and W. Schweitzer, chapter 6.

where people gather together under the mandate of Christ and seek sincerely to carry out His will in the world. While the Bible plays a fundamental role in our realization of the will of God in the modern world, it is precisely the Holy Spirit who leads the community in corporate study to see what the will of God is in the present situation. Thus, in confronting the Scriptures to find what the Word of the Lord is for the particular situation in which the church finds itself, the church is not merely a group of intelligent people all using their minds, but it is above all a community under the Lordship of Christ being led and empowered by the Spirit to find and do His will. Our Anabaptist heritage tells us that Bible study is most creative when it is done in a group. The experience of interdenominational study conferences in the past few years has also confirmed this.¹

We feel it is particularly important at the outset of a conference of this nature to draw attention to the importance of recognizing that insights into the relevance of the biblical message for today come only as a gift of the Holy Spirit. A recent writer has referred to an exegesis of a higher dimension in which the Holy Spirit himself is the expositor. "If such an exegesis comes, then the decisive hours for the church strike."²

II. THE MISSION OF THE PEOPLE OF GOD IN THE WORLD

In arriving at a definition of mission or purpose for the people of God in the world we choose as our basis Luke 4:18-19. We choose this one passage not because we wish to extract one strand from the "rope" of entwined biblical themes, but because this one passage is a good cross section of the whole "rope." In this passage both Old and New Testaments meet to show the central mission of God's people to the peoples of the world. These verses represent the heart of Jesus' own sense of mission. He derived this sense of mission from the "Servant of the Lord" passages in Isaiah.

"The Spirit of the Lord is upon me because he has anointed me; He has sent me to announce good news to the poor, To proclaim release for prisoners and recovery of sight for the blind; To let the broken victims go free, To proclaim the year of the Lord's favour."³

This same description of Jesus' essential message is later repeated to John the Baptist when he sends his disciples to ask whether Jesus is really the Messiah (Luke 7:18-23). We believe that this passage which Jesus chose to read from Isaiah 61 in the synagogue in Nazareth, is the boiled down essence of the mission of Jesus Christ. It includes a definition of the good news--the gospel, which Jesus came to proclaim (compare Mark 1:14-15). All gospel writers agree that as Jesus began His ministry the refrain "the time has come" is heard often. "The year of the Lord's favor has now come!"

¹As indicated at the end of the above quoted "Guiding Principles."

²Oepke Noordmans, Das Evangelium des Geistes, (Zurich, 1960), p. 143.

³Luke 4:18-19, (The New English Bible).

In order to understand this passage we must study Isaiah 61 from which Jesus himself derived the formulation of His mission. As we study chapters 61 and 62 of Isaiah we notice that the sequence of thought is close to that found in chapter 52:13-53:12. There is agreement that the "servant in these passages is to some extent individualized so that he appears as a prophetic man; but in both it is the nation as a spiritual community that is primarily in mind."¹ This identification of the individual with his community and vice versa is significant and striking. The individual does not lose his identity in the community nor is he completely individualized so that the community loses its identity.

Several observations can be made on the basis of this passage which are relevant for us today:

- a) Whatever is done by the prophet, Christ in this case, or the communities with which he is identified, it is done because the Spirit of the Lord rests heavily upon them. The Spirit broods over them and oppresses them until they go forth to do His bidding. Nobody does this under his own strength or his own initiative. Just as God has assigned the mission, so He equips those charged with this mission with the Holy Spirit. The anointing is the objective evidence that this commission has been given. Both in the case of Jesus and in the case of His followers, baptism represents this anointing.
- b) From the origin of his assignment and the appointment to his task the prophet moves to a description of his task. This task is defined as a ministry to the underprivileged. Essentially it is described as bringing good tidings to the underprivileged--"to those caught in a confining and oppressive social situation."² Those afflicted or underprivileged are then further defined as the brokenhearted, the captives, and the blind. Verse 2 of Isaiah 61 summarizes the proclamation by stating that the prophet is called "to proclaim the year of the Lord's favor and the day of vengeance of our God; to comfort all those that mourn."
- c) Taking all these elements together, we note that the mission of the prophet or of the people of God is seen in very concrete social terms. We dare not spiritualize or internalize these concepts but must see them as the outcome of God's message among a people.
- d) The wider context of this passage is especially significant in this regard. Lest we see these verses merely as a soothing proclamation of good tidings, we note in verse 3 the emphasis on "oaks of righteousness" and the glorification of God. Thus the gospel is first of all tidings of God's liberation of man and a call to repentance in the light of what God has done. It becomes by its acceptance a standard which judges those who do not accept this gospel.

We find it significant that Isaiah 61 also wrestles with the basic tension between the people of God and the peoples of the world. The people of God

¹Interpreter's Bible, ad. loc.

²Ibid.

exist for the peoples of the world. (See verses 5-9; 62:2, 10-12.) Here Isaiah is undoubtedly reiterating the ancient Word of God from the Pentateuch, "If you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation" (Exodus 19:5-6).

In the passage from Luke the same tension appears to be present. The illustrations of the widow and Naaman used in Jesus' sermon following the Scripture reading had the result of turning His audience violently against Him. When we study these illustrations we note that both people involved were non-Israelites. Jesus is illustrating that Israel according to the flesh has rejected the good news of God's gospel and will continue to reject it. After all, they are not sick! Therefore, Jesus says, the good news comes as it did in the past to those who are underprivileged because they are not members of the chosen people.

The real element of continuity between Jesus and the servant in Isaiah, however, is not merely in the formal repetition of these words. A study of the life of Christ shows that He definitely did minister primarily to the underprivileged. Furthermore, there is a striking combination in the ministry of Jesus of the proclaimed word, the taught word, and the word of healing and forgiveness. In using the expression "The year of the Lord's favor" and dropping out the phrase "the day of God's vengeance," Jesus lays the emphasis on the kind of ministry that He is called to perform. In using the expression "the year of the Lord's favor" he is pointing to the jubilee year in which all prisoners were freed--all debts forgiven (Leviticus 25:8ff). The jubilee year was a most radical social institution. Indeed, it was so radical that the later Jews used all kinds of interesting hermeneutical techniques to work their way around it. We can imagine that it was not easy for a good businessman to live with an arrangement whereby all the money which he had allowed to go out at good interest rates would never return.¹ Similarly the institution of slavery in the ancient world was considered such an indispensable part of social structure that for the Hebrews to assume that on each fiftieth year all slaves could be released was most radical.

When we view carefully the life of Jesus this radical approach to social problems is only intensified. According to Mark's Gospel, Jesus begins His ministry with marvelous healing acts. But these physical acts of healing are not nearly as significant as His offer of forgiveness to the sick (Mark 2). The early church likewise saw its responsibility in not only healing, but in combining physical healing with the forgiveness of sins (James 5:13f).

It is this refusal to divide life into separate compartments (i.e., spiritual, physical, social, or emotional) which is so striking in both the ministry of Jesus and in the early church. In His ministry, Jesus reminds us much more of the social worker who deals with every single social problem than of the modern minister who with a certain sense of aloofness simply preaches the gospel and acts as a counselor to help people become better adjusted. But Jesus is not simply a social worker in the modern sense because He combines in His ministry the word of rebuke, a call of repentance, and assurance of forgiveness with the actual work of restoration. This close union of healing

¹See the article, "Prosbul" in the Jewish Encyclopedia.

and proclamation, word and work, runs throughout Christ's life. The Suffering Servant must be ready to submit to the ultimate suffering--death on the cross, at the hands of religious orthodoxy and Pharisaism, because he identifies himself with the needs of the people with whom he works. As G. Ernest Wright has indicated, suffering and deed cannot be divorced.¹

It is not without significance that Jesus in His ministry tackled many major social problems within Palestine and went to the root of them (i.e., race prejudice, nationalism, poverty, divorce, to mention a few). The method the New Testament used to confront nationalism and the political issue was direct and vital. It is constantly endeavoring to penetrate the earthly political order with the present "Kingdom of Christ," until some day "the kingdom of the world shall become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever" (Rev. 11:15). Jesus himself appropriates political terms of His day to describe His essential mission (Mark 1:15). By using the term "kingdom" which had a long history among the Israelites, Jesus attempts in a variety of ways to make the rule of God real among men. He rejects the Zealot attempt which sought to make zeal for Israel the basis for a bloody revolt against Rome. And yet He went beyond anyone else in showing that the creeping tendency of Caesar to arrogate to himself prerogatives which belong only to God and His kingdom must be resisted decisively and resolutely.

The early church was not different in this respect. Markus Barth's commentary on Ephesians especially shows how central a galaxy of political terms was to the church's self-understanding. The Book of Revelation significantly portrays Christ as conqueror, but the Christians are never shown as going out to war. The final victory over the powers of evil does not depend upon the retaliatory power of Christians or nations but upon the ability of Christians to suffer together with the slain Lamb.

In tackling the social problems of Palestine, Jesus placed His primary focus of attention on the underprivileged. When those who were wealthy came to Jesus like Zacchaeus, they did so only with the provision that they renounce their wealth before following Him. The attitude toward wealth found in the teachings of Jesus, and also in the Book of James, cannot be seen merely as "sour grapes"--a reaction of the underprivileged to something they cannot get. Neither is it borrowed from the ascetic monastic schools of thought prevalent in the Greek world. Rather, it is a combination of the Hebrew concept that property is the extension of one's own personality;² and of the recognition that since this is the case, property tends to become master rather than servant. As in the case of hunger, sex, and ambition, the Bible does not condemn these in themselves, but points to the danger that they will take on an importance far beyond their innate value.

Since Israel was an agricultural community, their thinking about property began with the land. "The land is mine" (Lev. 25:23) forms the basis of Israelite thought on this subject. By virtue of God's creation and His gift

¹The Biblical Doctrine of Man in Society, (SCM Press, 1954), p. 125f.

²Johannes Pedersen, Israel, Its Life and Culture has demonstrated this most convincingly.

of the land to the Israelites at the time of the entry into Canaan, the latter based upon His sovereignty, "it is engraved upon the hearts of the Israelites that the real owner of the land is God himself" (Eichrodt)¹. Many verses in the Old Testament support this: "all the earth is mine" (Ex. 19:5), "all that is in the heavens and in the earth is thine" (1 Chron. 29:10-11), "whatsoever is under the whole heaven is mine" (Job 41:11), and finally, "the earth is the Lord's and the fullness thereof" (Ps. 24:1). (See also Ex. 9:29; Ps. 50:12; Isa. 40:15, 26.)

Man is seen as a steward of that which God permits him to possess. These possessions may in themselves be good but from such passages as Numbers 26:52-54 it is clear that possessions in the promised land are to be equalitarian. The institution of the Sabbath year especially, radically calls private property into question, for at that time all land was to revert back to the original family which had received it from God (Lev. 25:8ff).

In dealing with the prophets, Burkholder states:

"Although the prophets are often pictured as radical reformers in the area of property, it would be more true to view them as conservatives who call for a return to the equalitarian practices of past generations when families held their land in trust from God and viewed their rights and responsibilities in terms of community wellbeing. The consensus of prophetic judgment is that irresponsible selfishness has led to dishonesty, exploitation, and oppression."

Perhaps it is too much to say that for the prophets the "social problem resolves itself into a question of property in land" but it is certainly a basic motif among them.

Nor is the situation in the New Testament any different. The New English Bible is the first version to have the courage to translate the Greek word, mammon. Each time it does it becomes: "You cannot serve God and money." Before money became a common commodity a good translation would have been: "You cannot serve God and property." In view of this biblical concern found both in the Old and New Testaments and in view of the obsession of Western capitalism with private property and wealth, is it not strange that twentieth century affluent Mennonites would have a study conference on social problems and evade entirely the question of property and wealth?

There remains yet to look briefly at the early church. Did the young church really view itself in the stream of Isaiah 61 and Luke 4? The Book of Acts shows us the early church in its greatest period of strength. We find evidence of social concern in the Book of Acts when, for example, the apostles carried on the works of healing which were found before in the life of Christ. However, the works of healing seem to have a different function in the Book of Acts in that they do not any longer appear as part of the function of the

¹⁰Much help has been derived from J. R. Burkholder's stimulating paper, "Toward a Theological Understanding of the Old Testament Conception of Property," (class paper at Harvard, 1961) which he kindly put at our disposal.

church, but stand more or less as testimonies to the power of God at work in His community. The integration of Jew and Gentile was one of the most powerful social thrusts of the early church. The testimony of Paul before the rulers has an evangelical punch in that Paul calls for repentance. The earlier apostles still indicate to the rulers that they too must repent but there is no attempt to define the limits of the state even to the extent that Jesus did in the presence of Pilate (John 19:10-11).

We ought to be aware, however, that Luke's portrait of the church in Acts is a selective one. The total evidence of the Pauline epistles and other epistolary literature in the New Testament must be considered before any conclusions are drawn. The Book of Acts places major emphasis on the moving ahead of the evangel by which the church calls the world to repentance. This call, however, is vibrant with social implications. Where social evils like sorcery or idolatrous literature prevail (Acts 19:13ff) they fall by the wayside as people change their allegiance to Jesus Christ as Lord. Thus the testimony of the other literature of the New Testament should keep the church from distinguishing between its message and its works. Any attempt to select only the message or only the works of Jesus will falter on this evidence.¹ When Jesus promises in John's Gospel that His followers will do greater works than He has done He includes the words of proclamation in this promise.

The letters of the early church missionaries show that very central to their concern of building the church was the social application of the gospel. Leafing through the epistles points up the many social problems discussed by Paul and others--relating to the state (Romans 13), sexual immorality (1 Cor. 5), going to court (1 Cor. 6), marriage and divorce (1 Cor. 7), poverty and famine (2 Cor. 8,9), segregation (Eph. 2), stability of the home (Eph. 6), employer-employee relations (Col. 3), old age (1 Tim. 5), slavery (Philemon), social stratification (James 2), wealth (James 5), and sickness.

The investigation of the total sweep of the history of God's people among the peoples of the world within the Scriptures--in the Law, Prophets, Gospels, Acts, and Epistles, reveals that very central to the full orb'd Christian gospel is the social thrust of Isaiah 61 and Luke 4.

III. SOME CONCLUDING OBSERVATIONS

Some observations can be made on the basis of this study which have relevance for this study conference and for our total witness as a church.

1. It may be observed that the primary relationship of the church and the world is that the church is to be the community of God before the world. The church lives under Christ as Lord before the world, using the Word and life. Proclamation and deed together form the witness which the people of God make before the peoples of the world. The church must

¹Luther's distinction between the works of Christ (the Gospels) and the words of Christ (the Epistles) and his preference for the latter, is a misguided one.

always see itself as an actor before his audience, deeply involved in his role and also in the fate of his hearers. The church cannot hide; it stands exposed as a light on a hill seen by all the world.

2. The church member also must face realistically the question of group loyalties. Where is his primary responsibility? The needs of the world are so great that there is a constant temptation to spread oneself so thinly that nothing significant is accomplished. Our social agency, the Mennonite Central Committee, faces this problem more acutely than any other. Our own Conference faces this whenever it decides on the proportion of its budget that should go into mission work, education, relief, social service, and mental health.

Related to this is the question to what extent the church should take care of its own needs. Passages like Galatians 6:10 and 1 John are often referred to as pointing to the responsibility of the church to take care of the members of the household of faith first. The church in North America, however, is virtually without underprivileged members; the social welfare fund in most churches is never drawn upon. In some churches these funds have actually been diverted into other aspects of the church's work because when people have accidents or financial tragedies they simply draw on insurance monies. Does this mean that the Mennonite church should put its primary emphasis into supporting the worldwide brotherhood of Mennonites in Southeast Asia, Japan, Formosa, Congo, and South America?

Orie Miller recently proposed that mutual aid services and other aspects of our welfare program be expanded to include the underprivileged members of our brotherhood in other lands.¹ The biblical writers recognize these primary group loyalties but they recognize also the danger that the church will become concerned only about its own needs. Here again we face this problem acutely in certain of our programs which have been established mainly for our own church--such as facilities that are built by our churches but which are used by others. Just as our hospitals built in the foreign mission field are open to all, so we should open our institutions in this country to all who need them.

3. While the ministry of the people of God among the peoples of the world must be seen as that of the Suffering Servant, the theme of victory within the present defeats cannot be too strongly emphasized. There is still far too much talk about the coming of the Kingdom without the realization that with Christ Jesus the rule of God has already been established. God's sovereignty expresses itself within the lives of men whenever they give their loyalties to Jesus Christ and to the body of which He is the head. Christian victory is always seen in the hour of defeat; optimism about the realization of God's purpose in the world always triumphs over the pessimism and despair which comes to us when we look at man's ability to deal with the major social issues of his day--war, economic inequalities, the oppression of people through the perversion of sex, etc.

¹In an address given to the Association of Mennonite Aid Societies entitled, "Operation Brotherhood," March 2, 1961.

4. Fences on both sides of the road channel the development of the social aspects of the gospel. One fence guards against the wide open fields of spiritualization. There are deep, inner, spiritual realities in the gospel but in the social applications of the gospel, Christianity dare not spiritualize its solution. When the church proclaims freedom to the one bound by the chains of alcohol or materialism it insists that he must allow Christ to free him from the love of alcohol or money. Just as the alcoholic puts away his bottle, so the rich man through the power of Christ shares his wealth. He does not do this by tithing but by distributing it (i.e., Zaccheus, the rich young ruler, Barnabas).

Now let us look at the fence on the other side of the road. The question may legitimately be raised: Does this paper call us simply to a social gospel? The answer is that we cannot visualize a gospel which is other than social in its consequences. Man is a social being--when he is not he is sick. The old liberal social gospel was not wrong in that it stressed radical social reforms. Rather, it lacked an adequate christological basis. The old social gospeler's view of Christ was too shallow and thus could not withstand the obstacles that war, class struggle, and unionism threw in its way. Perhaps, too, they were motivated at times by a desire to bring the Kingdom of God into existence by their own social efforts.

We are under no illusions. The Kingdom of God is already here--in power and in openness. Our works of social dimensions are meant to evidence the establishment of His rule, not to bring it about. Furthermore, we are quite aware that as the world gets better, at the same time it also gets worse. As the forces of good rally, so do the forces of evil. Our hope is not in a better world but we hope in Christ's ultimate victory. However, we cannot escape the strong implications of Matthew 25 which clearly teach that in the last judgment we will be judged not on the basis of the souls we have saved, or on the warm feelings we have had in our hearts, nor on the degree to which we have had peace of mind--but we will be judged on whether we have fed the hungry, given the thirsty to drink, taken in the stranger, clothed the naked, helped the sick, and visited those in prison. Thus we see in the Bible a social gospel, a gospel which has as its subject the identification of the Son of God in needy humanity (Matt. 25:40) and as its object the Christian's identification with needy humanity.

This focus in Christ provides the built-in controls which should keep the church from allowing social concerns to dissipate completely its energies. Mental health programs, hospitals, etc. all have their legitimate place as a part of the total healing dimension of the gospel. But cut off from Christ's own ministry--lacking roots in the incarnation, they lose their depth. As part of Christ's own work--of rooting out sin from individual lives or the result of sin in social life--the social dimension of the church's witness is inevitable.

The level on which the church gets involved in the social ills of our day must be decided. It cannot be decided merely on the basis of scriptural prooftexts, but must be decided on the basis of each individual case. There are occasions undoubtedly in which the church should get involved

in educational programs; there are other occasions in which these responsibilities can rest with the state. Similarly, there are occasions in which the church must inaugurate its own mental health program; there are others in which the community or social agencies can continue this responsibility.

5. We must not think that the only way the church can get involved in social issues is by appointing a committee or building an institution to deal with them. The most effective way to get involved is simply for Christians to enter the professions dealing in the social problems of our day. The German "Kirchentag" movement is bringing convinced Christian people of various given professions together to investigate the resources of their profession to extend the gospel and to explore the resources of the gospel to enrich the contribution they can make in their own field of social service. The opportunities are great today for the Christian who has heard the commission of Christ to bring the good news of God's salvation to bear upon his vocation in the social services. However, the individual as well as the church dare not lose perspective and lose himself in such a multitude of tasks and loyalties that the edge of his Christian witness is dulled.

SOME THOUGHTS ON BIBLICAL AND THEOLOGICAL ISSUES ABOUT SOCIAL CONCERNS

By William Keeney

- I. We start with the presupposition that the world is God's creation. Corollaries which we would derive therefrom would include:
 1. The world is essentially good according to God's intention and design.
 2. The world discloses in part the intention and nature of God.
 3. Nevertheless, world is incomplete or unfinished.
 4. Providence points to God's continuing activity and purpose in history.
- II. Man is also included in the world and as part of creation. Man was created in God's image, from which he derives both knowledge and moral freedom. Man is incomplete as he exists in the world. He is dependent on nature for his development and in this he shares much in common with the animals. Man is also dependent in unique ways upon other men for fulfillment of his being, as is indicated by the creation of Eve as a companion of man and the sanctity given to the family throughout Scriptures.
- III. Given an incomplete world and incomplete man dependent on other humans and nature for his fulfillment, social structures and social order are necessary. These would include economic, political, and social structures. As such they exist by God's design for the fulfillment of God's intention for man.
- IV. Because of man's moral freedom and a measure of autonomy that is critically significant, man may break the divine intent and change social structures so that they work for his own ends (self-centered ends) rather than for the good of all -- they work for evil rather than good, become centers of demonic forces which destroy rather than fulfill life. Even that which has goodness in its proper order may be an evil if it displaces or is given greater value than another higher good. Thus, no simple designation of a proper social structure or a static social order will be adequate. Social forces are complex and dynamic, and analysis of problems of proposed solutions must therefore consider interrelationships over broad and changing areas.
- V. Since man is a creature made in God's image, but a fallen man following in his natural state his own self-interest, the range of possibility found in man is from the demonic to the angelic. The potential for man's goodness is seen in Jesus. No other man has realized his highest potential. Thus society is composed of men in varying degrees of goodness. (No man is absolutely evil or God would not permit such a person to exist -- just to be contains some goodness in it by the grace of God). Therefore, society will be imperfect -- will never reach a utopian state. Just as men who compose the society are imperfect and incomplete, society will also be imperfect and incomplete. To this extent the Christian will be pessimistic about the finality of any social order or structure.
- VI. God is actively at work redeeming man and society. Not only is the perfect image of man revealed in Jesus, God is working in man to redeem man from

his imperfections and to make him whole. God works through men to restore the broken structures and the disorders of society. He overrules the self-centeredness of men both individually and socially to accomplish his purpose. Sometimes this is the unconscious co-operation of men whom God uses as His agents. For the Christian who is conscious of and receptive to the leading of God, the rectifying and redeeming of men and society may proceed with greater effectiveness. Thus, despite the incompleteness and fallen state of men and society, despite pessimism about the ultimate results within the world, the situation is never hopeless and the Christian is never paralysed into inaction by pessimism and fear (despair).

- VII. The Christian is a person with a fuller knowledge of the fullness of the nature of man. He can be realistic about the demonic nature of man and society. He also has a greater vision of the possibilities of man in community. The kingdom of heaven is a theme running consistently through both Old and New Testament. It begins in awareness of the incompleteness and brokenness of the human communities. It is granted as a vision of God's fullest intention for man. That God is love points to the ultimate nature of man as a social creature.
- IX. The Christian lives in tension. On the one hand he sees the world in its social disorder. He sees that the world can never fully realize the potential of community as given in the kingdom of heaven. Structures of society are erected. They have elements of goodness. They are misused or broken. Various degrees of social order are established. The order is destroyed and chaos reigns. On the other hand, the Christian has the dim vision of an eschatological hope -- the foretastes of the kingdom of heaven in its power and glory, with its enduring order beyond the temporal change and corruption. He says with Paul, "I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account." (Philippians 1:23-24)
- X. With the Christian's position in time but his hope in eternity he is able to understand more clearly the true nature of society, both the problem of what it is and the answer to what it ought to be. He may render judgment on the inequities and inadequacies of society. He never gives unqualified support to any culture, any final allegiance to a particular social order. He recognizes in humility both his own limitations of perspectives and that of others, which gives a certain relativity to cultures. He attempts to correct his limitations of individual perspective by the corporate searching of problems within the brotherhood. The relativities of time and culture are transcended in part because of his unity with the historic church through the Scriptures and church history. He seeks to gain an eternal perspective by his sensitivity to the revealing action of the Holy Spirit in the praying Christian and the praying church. An example of the relativities of social structures might be found in the Old Testament patriarchal structure which may have been superior in its moral status because of the stature of the patriarchs. Nevertheless, it had its peculiar temptations to lead men to play God. Modern democracy may have more checks and controls against tyranny, but it may be tempted to forget the will of God while operating according to the will of the

3.

people. A democracy works at its best only when it is composed of Christians whose wills are bound to the Holy Spirit.

While rendering judgment and understanding the failures of society and the provisional nature of all social structures and orders, the Christian will act responsibly out of love. He will do this to bring into being the best social order as understood to be in accordance with the will of God. Motivated by love, he will seek justice. With a vision of the Kingdom of God he will seek to realize it as fully as possible. The possibilities will be conditioned by the nature of men within societies. The church should be the closest approximation of the community to be realized in the Kingdom of God. The word apart from the church may have less possibility, but it is never without hope.

The Christian will be guided by a knowledge and awareness of the meaning of the cross. He will know that to love redemptively will mean to accept the consequences of evil upon oneself, to forego normal human rights and at times even to abandon life itself in the temporal sense and thereby fail to realize some of the fulfillment which God intends for man in history. He will be enabled to do this by the regenerating and consoling power of the Holy Spirit which has made him into a new creature in Christ.

The posture taken within the framework of the eschatological hope will enable the Christian to love without fear for self since his community continues regardless of the transient destiny of this world's communities. He can also love without law because of the true freedom found in perfect love. He can live loose to the world without living loose in the world. He can give loyalty to his neighbor, his state, the world orders without becoming a slave to them.

- XI. The Christian works to change the social structures and the social orders so as to bring them into as close an approximation of God's intention as is possible when men are incomplete and imperfect. He will realize that any existing structure or order has some good within it, is fulfilling some purpose in God's total design. Otherwise God would not permit it to remain in existence. Destruction of social structures and chaos arising from disorder may serve God by permitting a higher structure or greater order to arise. Nevertheless, we recognize that it may also permit the erection of more demonic states. Therefore, the Christian will avoid the kind of revolutionary activity which is destructive of good and evil within a particular structure or order. He will not, however, be merely satisfied with the status quo. His method of social change will be that of suffering and redeeming love, responsive to the leading of the Holy Spirit, aware that God leads only according to His nature as revealed in Jesus Christ.

Response E-G Kauffman: no mission bd involvement in study
mostly positive response
useful ideas of mission strategy

THE CHRISTIAN CHURCH AND UNDERDEVELOPED NATIONS

A Study of International Relations

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This group met ten times during the fall of 1960 and the spring of 1961 to discuss international relations. This is the paper they have prepared for presentation at the Church and Society Conference to be held in Chicago, October 31 to November 3, 1961.

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THE CHRISTIAN CHURCH AND UNDERDEVELOPED NATIONS

A Study of International Relations

Introduction

The church and society study assigned to a group in the Bluffton-Berne area the task of studying international relations. After preliminary discussion the group decided that a case history approach would afford the best introduction to the most acute needs of our age and minimize the dangers of studying only abstract principles. The various problems were thought to be best examined by studying selected emerging or underdeveloped nations.

Three areas were chosen for intensive study: India, the Congo, and Haiti. They were chosen on the following bases: (1) Because Mennonites have had relief and mission experience in these areas, source materials would be readily available. (2) Three types of culture were represented: Asian in India; African in the Congo; African and French in Haiti. (3) These three areas were in various stages of development: India an old, highly developed culture with a brief history of independence and a highly programmed social and economic plan; the Congo newly independent and fraught with all the problems of establishing a new political order in a relatively primitive social and economic order; Haiti the oldest independent Negro nation, somewhat between the other two in social and economic development and badly in need of improvement.

But why should a group of laymen be presumptuous enough to undertake a study about overseas areas where missionaries and veteran workers have such a fund of experience and knowledge? The group had within it a variety of professional training and specialized knowledge. Included were those trained in economics, history, sociology, theology, agriculture, law, and administration. The group also had represented a broad background of overseas experience,

though not necessarily in the areas of study. Eight members have had considerable experience in Europe, Asia or Latin America. Such a group approaching the problems with new perspectives and sharing the various specialities might be able to offer some fresh insights on problems that are admittedly complex and at times baffling even to the most expert and familiar. Because of the limitations arising from a lack of direct experience, the proposals are more suggestive than absolute.

Our study group also shares an underlying assumption of the entire concept of the church and society study. The prophetic spirit may be granted to any group within the church when it attempts seriously to discover the relationship of the Christian gospel to contemporary needs and problems. As one applies biblical truth to new problems the Holy Spirit may break forth with new and living word for our age.

Certain assumptions about the central themes of the Scriptures which apply to our study undergird the attempt to use the case history method in examining the problem of emerging nations. Following is an attempt to state these themes without much elaboration. Scriptural citations are illustrative and many more could be supplied.

I. BIBLICAL AND THEOLOGICAL BASES

The church has been given a commission: It is sent and sent with a full gospel. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you...." (Matt. 28:19,20. See also Mark 16:15-18.)

In "all things to be observed we note immediately the Incarnation. The Word became incarnate in the flesh. The gospel is not merely proclaimed

Word, it is also acted work. (John 1:1-18; Phil. 2:5-11; Mark 11:3-6; James 1:22-27; 2.) Christ also came as the universal Christ. He is to have dominion over all things, including this age and this world. We must seek His guidance to discover the areas that are not under his dominion and be responsive to the Holy Spirit so that we may act in obedience to restore them to his intent for society. (Col. 1:15-20; Eph. 1:18-23; John 17.) Genesis 1-3 tells of creation and that it was good. That it was not good for man to dwell alone also points to man as a social creature. God's intention has been destroyed by man's arising from his freedom. Nevertheless, God works for restoration and redemption. With Christ as Lord we have the vision of the restoration of the kingdom partially in history, even though we wait for its perfect fulfillment apart from history.

We are motivated to the restoration of God's intention in society from a variety of sources. The cross of Christ must be central. He died in suffering love (John 3:16). From this we receive a divine imperative to respond in like manner. As God in Christ loved us, so we ought to love. (Romans 8; 12; 1 John 3:16-24.) This love is compassionate. It identifies itself with others, accepting even the sinful barbarian; does not impose its way on others; seeks to enter into the mind of others. (1 Cor. 13; Matt. 5:3-14; Luke 6:20-26, (the Beatitudes).) We also respond to God's creation with a sense of gratitude that leads to stewardship. We have received so much; we must give by sharing with others who have less. (Parables of the Talents, Matt. 25:14-30, or Pounds, Luke 19:11-27; 2 Cor. 8, 9.) Even in the Old Testament Amos recognized the need for social justice and noted the integral relationship it has to true worship. (Amos 2; 10; 5:4-24; 6:1-14; 8:1-10.) Justice should be sought for all men as the expression of love in a society

that is not fully Christian. People need the attitudes arising from the nonresistance of the gospel to achieve the unity and equity needed for all. Nevertheless, out of concern for their humanity, we should seek justice for them even though we do not demand it for ourselves nor do they deserve it by their own acts.

That emerging nations should be included as objects of the Christian's love and concern seems evident from Jesus' parable of the Good Samaritan. (Luke 10:25-37.) Jesus also exemplified this in his encounter with the Samaritan woman (John 4:1-30.) The apostles understood this to mean to racism but a universally offered salvation, as illustrated in the conversion of the Ethiopian eunuch and Cornelius (Acts 8:26-40; 10.) Jesus never separated the soul from the body, this life from another life, but ministered to the totality of man's needs, social, economic, physical, and spiritual (Luke 4:18-21). It is also demonstrated by his many miracles of healing and helping. This concern was continued in the early church both with similar ministration to Gentiles (Acts 8:8-10; 28:7-10) as well as the concern for the physical needs of the brethren (Acts 11:27-30; 2 Cor. 8, 9.)

We also find Scriptures that speak about methods and attitudes to guide us in relating to emerging nations. Despite the overwhelming need in the world we should maintain an awareness of the relevance of the simple, unsophisticated loving act. God may use small endeavors in mighty ways, as by the grain of mustard seed (Matt. 13:31-32; Luke 4:30-32) and the action of the leaven (Matt. 13:33). At the same time we should not be proud of any apparent contribution we make to solution of problems, nor should we demand that our programs be successful and "produce results." There is a mystery in the multiplying effect of the seed that can only be attributed to God's continuing creative activity (Mark 4:26-29).

God is also active as judge. He judges paternalism, the perils of wanting to play god with our fellowman, the presumptuousness of assuming that we have the answers (Matt. 7:1 ff.; Rom. 12:33-36.) The warnings of the prophet Amos point to the judgment on the power-mindedness and acquisitiveness of the nations (James 3:13; 4:10; 5:7-11. See also Gal. 6:7). While we can note and point to the judging activity of God on evil, our primary imperative in the face of need is not to establish blame, as the disciples in John 9, but to act to meet the need as Jesus did to glorify God.

Only by losing ourselves in service to a hungry, naked, angry, lonely world may we save our own souls from a status-seeking, materialistic, self-satisfied but anxious culture (Matt. 10:38-42; 6:25-34; 25:31-46). We must do this with the maturity of sacrificial love (1 Cor. 2:6ff.). This will enable us to understand the frustrations, the emotional crises of emerging people. We will not be appalled when they are not grateful, even violent in their responses. Jesus experienced the ingratitude of men (Luke 17:11-19; 4:23-30; John 4:1-20). Paul also experienced this (Acts 16:16-23).

Despite people's resentments and ingratitude, we must maintain the Christian hope by expecting great things of them, respecting their individuality and allowing them to help themselves. God continues to allow man the freedom to choose, even when he chooses to reject God. Jesus continued to call Judas a friend and to treat him as such. When Peter was changed, it did not remove his basic character but strengthened and transformed it.

Where Christians are found, a partnership of endeavor must be realized that harmonizes with the concept of the church as the body of Christ and all individual members. Differences and difficulty should be overcome in the spirit of optimism manifested by Paul when he encountered such in the churches

he established (2 Cor. 1:7-24; 2:1-17; Phil. 1:3-11). This spirit would imply basic equality and respect combined with recognition of differences of function only in accord with the gifts granted by the Holy Spirit.

Finally, we undertake such a research and study approach because we believe that though we must react in simple obedience, we must also study that "love may abound more and more, with knowledge and all discernment, so that we may approve what is excellent, and may be pure and blameless for the day of Christ, filled with the fruits of righteousness which came through Jesus Christ, to the glory and praise of God" (Phil. 1:9-11).

II. AREA STUDIES

A. INDIA

At the time of its independence, India possessed many advantages over other emerging countries. The new India's inheritance included: a capital, New Delhi, with government buildings; a trained civil service; an army and navy; banks, colleges, and museums; a complete communications system; a territory covering 1,246,000 square miles; and a population of 337,000,000.

But India inherited problems. Adherence to the caste system still limits the development of new occupations and hampers industrial growth. The "joint family" controls individual behavior and limits social mobility. Early marriage shortens the period of education of many Indian women. Social and economic gains of Five Year Plans are wiped away by the population explosion which is expected to add 80,000,000 people by 1966. The protection of cows makes 215,000,000 cattle compete with people for land and food. To avert famine by 1966, India must raise its food-grain production to 110 million tons annually. In 1958-59 only 73.5 million tons were produced. Inheritance rules of the "joint family" demand the dividing of land equally among all

heirs. Ownership of land is fragmented. The size of individual and family-held farm units is economically unsound and unwieldy. Redistribution of land cannot be made without conflict with India's heritage.

1. Social and Political Framework. Freedom, the byword of emerging nations, has a solid base in India. It is guaranteed by a constitution vitally concerned with humane values. After witnessing a coercive collectivization of the economy in Communist China which ignored human values, Nehru urged the Congress Party to pass the Avadi Resolution. The resolution states clearly that the aim of the party is to achieve a "socialistic pattern of society." Open acceptance of the welfare state, legitimacy of governmental economic activity, clear and numerous limitations on private business and an organized effort to achieve economic equality are sub-goals in the resolution. The major goal was to keep abreast of Communist China in industrial development without sacrificing individual freedom.

A bicameral Parliament, a Supreme Court, and a Prime Minister and his cabinet responsible to the House of the People, suggest the safeguards Indians have created to insure freedom. The new thrust toward freedom with its emphasis on the individual and his rights must face the timeless problems of caste, over-population, joint family, and animal worship which have been fostered by a religion and culture that do not exalt the individual.

2. The Overseas Worker in India. India is a country with more highly developed service programs--social welfare, educational, agricultural, community developments--than are found in most emerging nations. Both governmental foreign aid plans and voluntary church-related projects are plentiful. Experts have toured the country. Government sponsored Five Year Plans for industrialization and production have been moderately successful.

Relief workers assume a dual role. They are identified with change and with the government, yet to bring about change they must be accepted by villagers who cannot readily entertain changes because of religion and tradition. To be appreciative of the richness of Indian culture but remain sensitive to the need for change demands persons who have a broad perspective of India's problems and yet are willing to proceed one step at a time.

Governmental agencies have been invited to India to work with institutions of higher education. Training school programs have been created, but the effects on village life do not become apparent quickly. Change in India will be slow. This fact alone may be frustrating for an American eager for quick results.

Churches are invited to send workers who are skilled in teaching. Traditional evangelism is not welcomed by the government. While formal congregation building will not be the same as in the past, missionaries feel that brotherhoods can continue to grow in strength.

The worker in India must be politically astute and knowledgeable of the political forces at work. To place him in India without helping him develop political "astuteness which goes beyond simple courtesy and cultural empathy," may hamper his effectiveness.

Margaret Mead suggests that we should understand our own behavior if we are to understand the anxiety and insecurity which change brings to the Hindu or anyone else we wish to help. The hospital program of Mennonite Mental Health Services is gaining technical competence in active treatment programs and mental health education. Perhaps psychiatric consultants should be employed by our mission boards and Mennonite Central Committee to help orient overseas workers to the "mental health of change." A qualified

anthropologist might also be used to give direction to worker training and program planning.

The worker in India will need a comprehensive view of the forces at work in the non-Western world. Recognition of the quality of Indian culture is a requisite for developing the modesty which Vera Dean in her Nature of the Non-Western World deems so neccessary for successful relationships.

3. Summary. The problem for the church-related agency in India is not to create new programs, but to implement some rather well formulated plans. The church must also decide to what extent it is willing to be identified with secular foreign aid programs and how far it can go in accepting the goals of the Indian government.

Relief and mission work is done today by invitation of the Indian government. While the activities of missionaries may be clearly defined and restricted, observers do not feel that any suppression of the church will take place under the present government.

The problem of identity becomes important to the church. If the mission church retains an exclusively evangelistic approach, it may experience difficulty obtaining visas for its workers. If it participates in government village programs, it could be confused with the economic progress of the new order and lose its Christian identification.

S. C. Dube, India's Changing Villages, subscribes to the idea that whatever gains the allegiance of India's villages will control India. Some of the 558,000 village settlements have undergone reconstruction since 1938. The National Planning Commission instituted a Five Year Plan in 1952. Agricultural extension, public health, social education, communication, and public works, and women's welfare were the areas attacked by the teams headed by a

Village Level Worker with Point Four workers providing technical assistance. Dube admits that the program has had failures as well as successes. The urgency of getting programs under way sometimes subjected the projects to high pressure drives seeking immediate answers.

Village India is still the key. Where does the church fit into village development? Should the church place workers in these indigenously administered programs? Could the MCC organize a pool of trained personnel who are also committed Christians? These workers could be presented to the Indian government to be available on loan for carefully screened governmental and church programs. For example, two Paxmen are loaned to the West Pakistan Christian Council. They have been assigned to the Economic Development Committee of the Council and are working on a land leveling project. The use of heavy equipment and the nature of the work makes this project similar to the Chaco roadway program. In Nepal MCC workers--men and women-- have worked effectively under the medical program of the United Mission to Nepal.

Another approach, based upon the Gandhian Plan, would be to seek people who are willing to pour out their lives in the villages, not for a few years but for a lifetime, as missionaries have done. A team of two families living at the village level, gaining the confidence of the villagers, becoming accepted citizens of the village could do much to establish communication between American Christians and the Indian people. If we adopt such a plan we must go in quality. Only the most resourceful persons could make the transition. The immensity of the task of becoming a villager should not be underestimated.

Mission compounds can be used as bases from which teams could fan out into the villages, returning now and then for renewal and perspective.

Missionaries do village development work now. The Barjora Farms Project, a joint program of the Brethren in Christ mission and MCC, is an example of church involvement in village development. They have introduced new crops, improved implements, fertilizers, storage, water and irrigation methods, livestock and the establishment of co-operatives. Arthur Pye, director, sees many problems arising. Foremost is the desire of the Indian youth to escape the anonymity and hardship of life in the small village, especially if it involves farm work, and to turn to the greater prestige and benefits of the towns and cities. Secondly, while the tract is a demonstration of farm methods to the Indian government, the machinery used is far above the low purchasing power of the village farmer. Such a project can teach us many things about how to aid the Indian people.

Indigenous church leaders, products of our missions, are assuming increasingly important roles in communities. They are also free to carry on evangelism. If India should be closed to foreign workers, we would still help these leaders continue. A program of accelerated training for such leaders should be considered.

The National Christian Council is well informed about the needs of India. Church World Service has done careful research on India's culture and future needs. However, one must note the experience of CWS with Project Doya as an example of an attempt to export cultural change. An exhaustive analysis of India's problems and ways in which they may be solved was done by American sociologists. It was not requested by Indians. Indians did not help to draw the conclusions and therefore they looked upon Project Doya as a foreign plan foisted upon the country. One must be sensitive to the Indian people's feeling of self worth.

One wonders whether Indian villagers have had a fair encounter with evangelical Christianity. In many instances, orthodox Christians have been unwilling to converse in theological depth with Hindus. They have presented a rigid dogma. Can a Christian strong in his faith enter into a radically different culture such as India's and manifest an eagerness to understand and discuss sympathetically the great spiritual questions of the Indian people? Have the eclectic Christians and the humanists established a better conversation with the Indian people?

Our limited resources demand that we evaluate indigenous programs and other church programs carefully. With the wealth of available material about India there is little excuse for the church to embark upon a project without adequate information. There would be little excuse for setting up programs which parallel existing programs and duplicate effort.

The question arising from India, a partially developed country with well-organized governmental programs, are complex. Christians who do future planning should be sensitive to human need but have a "political astuteness which goes beyond simple courtesy and cultural empathy." Our future in India may depend upon our willingness or unwillingness to identify ourselves with movements whose motivations are historically and theologically different from our own.

B. THE REPUBLIC OF CONGO (BELGIAN)

The former Belgian colony in the Congo lies about one-third north and two-thirds south of the equator. It is a sprawling country, lined with rivers that divide it and provide major access to the various areas. The thirteen million Congolese inhabit an area estimated at over 900,000 square

miles, giving it a density of about 14-16 persons per square mile. At the time of independence the white population numbered only 115,000, the majority being Belgians. The only significant number of Americans were the missionaries from some forty different mission societies active in the area.

In June, 1960, the country was granted its independence by the Belgians and promptly plunged into chaos. The United Nations intervened to attempt to establish some stable order until local government could gain strength to maintain the political order necessary for society. Change and chaos have continued to characterize the country, though at this writing the possibility of greater stability seems more likely.

In trying to assess conditions in the Congo and to point to some Christian concerns, it becomes apparent that the Congo problems are not merely domestic. The land is involved in the East-West Cold War and no major power can claim entire righteousness in this involvement. The Belgians pulled out too precipitously, perhaps in a calculated gamble that they would be immediately requested to continue the social, educational, and economic ten-year program which they had instituted. Russia and Egypt have moved in to exploit the chaos for their own national interests and with little evidence of concern for the real needs of the Congolese. The western European countries as well as the United States have been too closely linked with their NATO ally, Belgium, and have been governed too frequently by military and colonial policies or interests.

To state the Christian concern toward the Congo more clearly, the following areas of need will be examined: political, economic, educational, health, social and cultural, and religious.

1. The Political Order. Not until 1957 had the Belgians sought to use native leadership in the government of the larger cities. In 1959 the Belgians had just begun a five-year program designed to prepare the Congo for independence. After the Leopoldville riots in January, 1959 the colonial government became aware that independence was coming sooner than anticipated. In December of the same year it was decided to grant independence on June 29, 1960, with very little chance for experience in a transitional stage.

The Congo had only a few political parties that could really be considered nation-wide. The country has 200 tribes speaking about 400 dialects. With no opportunity to develop political maturity, little sense of responsibility or loyalty existed beyond tribal loyalties. The consequent disorder and chaos is not difficult to comprehend. A major and urgent need is to generate an over-reaching loyalty that will unify the diverse groups in a stable order.

2. The Economic Order. The majority of the Congolese have been engaged in agriculture, hunting, and fishing. More recently mining has become important, particularly in the eastern and south-eastern areas, notably Katanga Province. Industry has largely been confined to the reduction of minerals and processing of agricultural products. The Congolese have been the major labor source for mining and have developed indispensable skills. Nevertheless, technical skills and capital investments have come almost exclusively from the Belgians.

The agricultural development is retarded. Archaic methods and heavy torrential rains over much of the country have resulted in some of the worst soil in the tropics. Cultural and tribal patterns foster resistance to innovations suggested by scientific agriculture.

Another major problem is the absence of good transportation. Roads and railroads between major cities are almost nonexistent. The multitude of rivers and heavy tropical growth are obstacles to the rapid development of transportation systems. Rivers are the major means of transportation, but the precipitous rise of the mountains not far from the coast forms a real barrier to their most advantageous use. The airplane affords the best means of ready transportation over much of the area.

A great deal could probably be learned from India in the development of agriculture by the use of the community development plan. Cheap fertilizer should be made available and its proper use taught.

3. Educational Needs. The Belgian colonial policy deliberately attempted to educate all the Congolese at the same rate rather than as the British, who educated an elite leadership to a high level. As a consequence the Congo has one of the highest literacy rates in sub-Saharan Africa, forty per cent, but practically no university trained leadership. There were only about twelve Congolese university graduates at the time of independence. About one-half of the school age Congolese were getting some education, but university training in law, medicine, and similar fields had barely gotten under way.

Large scale education is needed at all levels. Universal education is desirable up to at least the level of literacy. Government aid will be needed to accomplish this objective. Our church could, however, provide some personnel for instruction, but should seek as rapidly as possible to work itself out of a job by training local leadership to assume the educational and administrative responsibilities at all levels. The church can probably make its most important contribution by providing administrative leadership

and instructional personnel to develop secondary and higher education institutions. Mennonite churches co-operating in the establishment should investigate the possibilities of one or more junior colleges. Should they co-operate with other Protestant churches in such an endeavor.

In the Congo it will be necessary for our mission boards to relinquish major responsibility to the Congolese for planning programs and even in approving personnel whenever the local church wants to assume such responsibility. It may also mean that they be allowed within the bounds of Christian charity to suffer the consequences of decisions with which we disagree.

It would also appear that more centers of training where African problems are studied in depth are needed in this country. As short a time ago as 1956 only three well-established centers existed in the United States at Boston University, Howard University, and Northwestern. (Chester Bowles, *Africa's Challenge to America*, 1956, p. 126.)

4. Health Needs. The Congolese people live in an area abounding in a variety of diseases. Infectious and parasitic disease, malaria, sleeping sickness, leprosy and tuberculosis are especially common. The debilitating diseases as well as much malnutrition must be combatted for the people now lack the vigor necessary to solve the economic problems.

The Belgians had developed an elaborate and effective medical system. Congolese nurses, assistants, midwives, and similar personnel had been trained, but not one medical doctor, and the first was not expected to finish his program until 1962.

5. Social and Cultural Needs. The fragmentation of the Congolese into some two hundred tribes has already been mentioned. The breakdown of tribalism is also a distressing problem. Old values are often destroyed with

no better values to displace them. Certain securities were found in the closely knit tribal relationships. No person needed to worry about sickness, unemployment or old age as long as other members of his tribe were able to assist him. Despite the often dangerous and frightening surroundings, a member of a tribe had psychological security by knowing and abiding by the fixed customs and traditions of the tribe.

A flight to the cities has accelerated the problem. The older tribal patterns may sometime undermine the ambition and drive of an industrial worker. He may find himself burdened with the support of tribal relatives, and the greater his personal progress, the bigger his responsibility and the more impossible his financial position. On the other hand, an urban worker may be isolated because the tribe will no longer recognize and support him after he has outlived his usefulness in an urban center.

Leopoldville grew from about 40,000 in 1930 to almost 300,000 in 1955 to over 375,000 in 1960. In 1941 the Congo was 91% rural; in 1953, 79% per cent. Among the countries south of the Sahara the Congo is second only to the Union of South Africa in urbanization and industrialization. Thus the urban pathology found in the slums of most western nations is compounded by African problems.

Tribal loyalties need not be destroyed but they need eventually to be subordinated to some higher loyalties. A common language may also be needed if the Congolese reject French along with their Belgian masters.

6. Religious Needs. Protestant missions have been active in the Congo. Response at times has been almost overwhelming. How much this response was merely a general movement to acquire the benefits of western civilization by adoption of the western religion is uncertain. That this

was in part true has been demonstrated by reversion to pagan practices and tribal customs when independence was granted.

In the future the Congolese will no longer be "protected" for Christian missions by a favorable colonial government. Competition will be keen with Moslems and Communists making strong appeals along with Christians, both Catholic and Protestant. The Congolese church may also reject the leadership of the mission. This will have to be accepted with Christian grace.

7. Concluding Summary. In the Congo we are called upon to meet immediate, emergency needs arising from the disruptive forces released by independence sought and granted without adequate preparation. Such aid as we can render should be in a program where we can best draw upon the resources of material, personnel, and experience which we have. Food, clothing, and medical aid certainly are included. The program should be flexible to adapt to the frequently changing circumstances.

We should look toward a longer-range program, both through our church and our government. We should urge our government to consider the Congo in terms of the American ideals of freedom, universal education, economic justice, and self-determination. We should repudiate policies which treat the Congo primarily with reference to the East-West struggle, military policy, or an obsolete colonialism.

C. HAITI

Haiti, once the Pearl of the Antilles, may now more correctly be called the Slum to the South. Its major problems center in three and one-half million illiterate, untrained, superstitious peasants securing their living from 2,200,000 acres of relatively poor agricultural land. Haiti is located three hours, by air, southeast of Miami.

While nature has endowed Haiti with a warm and equable climate, it has not so blessed it with soil. More than two-thirds of the 10,700 square miles is rough mountainous terrain, unsuitable for cultivation. Ninety-five per cent of the people are peasants of pure African decent, most of whom have combined Voodoo with the Roman Catholic faith. Haiti in theory gained its independence from the French government in 1804 but it has been in almost constant revolution or threat of revolution ever since that time.

The ninety per cent illiteracy contributes to the very low annual per capita income of \$60 to \$75, which is the lowest of any Latin American country. One study indicated that some sixty-seven per cent of the people were found to have malaria, twenty-six per cent hookworm, and seventy-eight per cent yaws; these plus malnutrition have produced a lethargic people. Complicating the educational development is the unofficial language, Haitian-Creole, a language with a paucity of written material. In spite of all of the above problems it is said that the Haitian people are a very happy, care-free, howbeit, superstitious, and fearful people suffering as they do from malnutrition, illness, ignorance, inefficient government and poverty.

In view of such an array of problems the pertinent question is, where does a church start with its program? It seems obvious that the program must be a frontal attack on the major difficulties. It would be rather fruitless to preach the gospel to people who are starving, and equally fruitless to attempt to bring in large quantities of capital without building a moral and cultural community base for its use.

1. History. Haiti has never developed a strong cohesive governmental unit that would aggressively provide the leadership or the stability required for the development of the country. There has developed on the other hand,

a rigid caste-like social structure that has stifled economic progress by preventing the emergence of an aggressive middle class.

The occupation of the country by American marines from 1915 to 1934 provided temporary political stability but had little effect on the social structure and resulted in no permanent alleviation of the economic plight of the country. Since 1935 the government has been relatively stable but economic progress has still been disappointingly slow.

2. Sociology. Several major classes have developed in the population: Ninety-five per cent are peasants of African decent. The other five per cent are mostly a mixture of Negro, Indian, and White, with the higher status being held by those of lighter skin. Only the latter have been able to get a formal education, have control of the wealth of the country, and secure most of the political positions. They have little interest in or concern for the large mass of people. As a result of this, education or other opportunities for advancement have not been supplied to the masses.

3. Religion. Most of the Haitians combine the superstitions of Voodooism with Catholicism with the result that little improvement can be made in their basic way of life. This combination of religious belief helps them to escape the realities of life, thus giving them the illusion of security while not speaking to their needs. Protestantism, while aggressive, has not been unified in its program.

4. Economics. The primary occupation of these people is agriculture which is horticulturally oriented. This means that there are few large tracts of land farmed with a commercial crop but rather a large number of very small plots producing both subsistence and export crops. The wheel is unused by the Haitian farmer. All of his cultivating and preparing of the soil is done

by hand. The horse or burro is used as a beast of burden to haul the produce to market. The peasant has almost no material capital and also lacks training and skill to make use of additional capital. The small parcels of land make it extremely difficult to inaugurate a large scale farming operation. There is almost no industry to take up the surplus labor created in a rural economy. The soil is eroded and farming methods are conducted according to tradition and custom and not according to scientific knowledge.

5. MCC Program. In February, 1957, two Voluntary Service men came to take part in the farm program of the Methodists in Petite Goave. At the same time two MCC nurses began work in the Albert Schweitzer Hospital built by Dr. and Mrs. William Mellon. The latter team was expanded by 1959 to six nurses, two medical laboratory technicians and two men assisting with the community service project.

In 1959 MCC signed an agreement with the Republic of Haiti to operate the Hospital Grande Riviere Du Nord. In 1960 MCC started the Pote Cole agricultural project manned by four VS fellows. By December, 1960, there were twenty-four people involved in the MCC VS program in Haiti. The MCC principle of operation is to work through the Haitian government rather than through the U. S. government.

Unlike the other two areas studied where social changes are taking place at a rapid pace, the rigid social structure of Haiti has not been greatly threatened by modern revolutionary movements. It may be that Haiti offers one of the best proving grounds for the hypothesis that a very backward culture can be modernized by gradual processes. It seems evident, however, that whatever changes occur will come as a result of outside influences and that the successful evolutionary church may be realized only through a prolonged effort by a large number of dedicated, well-trained personnel.

There is need for intensive long-range community building projects in a few selected areas. This would involve the concentration of personnel with a wide variety of skills. It would involve an attack on all aspects of the social, economic, and spiritual aspects of the community life. It would need to be carried out with the active co-operation of the local government but with assurance of considerable freedom of action.

III. SUMMARY

A. OUR PEOPLE IN OVERSEAS SERVICE

A large number of Mennonites engage in short-term and long-term overseas service - missions, MCC service, teaching, etc. Perhaps the greatest resource we have to contribute to emerging countries is consecrated, competent personnel sensitive to the vital role of the Christian church in community and national development. Greater attention should, therefore, be given by the home, church, and school to preparation for this service.

Harlan Cleveland suggests that five elements seem notably relevant to satisfactory overseas service: (1) technical skill, (2) belief in mission, (3) cultural empathy, (4) a sense for politics, (5) organization ability. (Harlan Cleveland, et al, The Overseas Americans, p. 124 ff.) Others have emphasized the importance of a sense of humor, an understanding of other cultures, experience in helping others and living with people of differing cultures.

Technical skill in the highest sense is "based on a breadth of education and experience that will allow an adaptable general practitioner to play a versatile role" (Cleveland, p. 131). It is important that the overseas worker be able to relate his technical skill to a radically different environment.

Belief in mission is that sense of calling, dedication to task which is to be found in the accent of the Mennonite church on discipleship and apostleship.

Cultural empathy is more than merely "liking people" or "getting along with others" but has to do with "perceptiveness and receptiveness," Christian compassion.

A sense of politics suggests that the overseas worker should be knowledgeable about the society in which he serves and sensitive to the political consequences of his acts.

Organization ability recognizes that "one may not be successful unless you can work yourself out of the job by inventing the self-sustaining institutions and training the personnel to manage them" (Cleveland, p. 150).

Many of the above qualities desirable in a missionary or an overseas worker cannot be quickly acquired in a training program. These qualities represent a certain received talent - a gift of God. Many good overseas workers will not have all these skills and aptitudes. Hence, the readiness of our church programs to use volunteers of varied educational training and of many occupational backgrounds is commendable. There is great danger of making service in emerging countries too highly professionalized. However, good Christian stewardship dictates that the church use its resources to send overseas those who have a substantial contribution in skill, knowledge, and ability.

It seems reasonable to assume that members of our church will go into overseas service in increasing numbers in church-related and other programs. The boards, committees, seminaries, and colleges which have a common concern for able, dedicated personnel for overseas service should be encouraged

to discuss together how to improve (1) the programs of our educational institutions in the task of preparing workers and (2) the orientation programs of the overseas agencies.

The following suggestions concerning orientation and training are submitted for consideration: (1) the preparation and use of simple, popularly-written literature on such subjects as the scriptural bases for service, the ways to understand peoples of divergent cultures, case experiences in church-related community development work; (2) the inclusion of intensive language training of a month or two for personnel scheduled to serve several years or more abroad; (3) college courses in which students are exposed in depth to a culture radically different from their own; (4) development of college programs in cultural anthropology, missions, linguistics, modern languages--especially Spanish and French which are particularly useful in Africa and Latin America; (5) encouragement to young people interested in overseas church service to consider specializing in the fields of public health, medicine, anthropology, linguistics, community development, agricultural education, etc.; (6) building up library holdings--including books, periodicals, and pamphlet materials at our church agency headquarters and at our educational institutions in area studies, missions, anthropology, linguistics, history of religion, community development, etc.; (7) encouragement of pastors, teachers, and other church leaders to acquire overseas study and service experiences so that the leadership in this world outreach of our church might be strengthened; (8) training and study for missionaries in ways to help new converts find their calling in their own culture and environment.

B. GENERAL OBSERVATIONS.

As outlined in the introduction on the biblical-theological bases we would reaffirm the need for personal and corporate involvement of Christians

in a wide range of ministry to peoples of the emerging countries. Following are concerns and recommendations arising from the three area studies and from general study:

1. From a study of biblical knowledge of man and society one gains insight into ways of working with people who have great need. The three area studies have confirmed that how one helps emerging peoples is of highest importance. The qualities which are identified in the Scriptures as "compassion" and by the anthropologist as "empathy," "acceptance," "cultural awareness" are closely related. Biblical insights and anthropological insights reinforce one another. Margaret Mead, (Cultural Patterns and Technical Change, p. 270 ff) emphasizes that in underdeveloped areas the worker must have the right attitude, methods, and understanding of the consequences of cultural change:

- a. Attitudes. The agents of change in community development, mission work, teaching overseas must realize that their own behavior, beliefs, and attitudes are often not understood or accepted. The beliefs and attitudes of the indigenous people must be seen as useful in meeting basic needs.
- b. Methods. It is useful always to ask: "How does this change look to those whom it will directly and indirectly affect?" An effective way to encourage the acquisition of new behaviors and attitudes is "by consistent prompt attachment of some form of satisfaction to them. . . praise, approval, privilege, improved social status, strengthened integration with one's group, or material reward." When introducing cultural changes it is desirable to strip these technical practices of as many Americanisms as possible. "All changes should be introduced with the fullest possible consent and participation of those whose daily lives will be affected by the changes." The fullest possible use of indigenous personnel should

be made in planning and introducing technical or cultural changes.

- c. Understanding the consequences of change. Cultures are so complex and interrelated that it is impossible to predict the consequences one change will have on other aspects of culture. Hence, one should avoid laying down master plans which are to be arbitrarily followed. Major cultural changes in underdeveloped areas produce instability, disharmony, tension. Not all of this is harmful. Accumulated tensions,, however, "may find expression in aggressive acts, such as feelings and actions of anger and rage, actual physical violence against objects and people, verbal attacks, slander and denunciation, or preoccupations with thoughts of violence." Radical cultural changes are more hazardous for the mental health of children than their parents.

2. Our church, both in its Conference program and in inter-Mennonite services, has accumulated a significant body of experience in community development and village education work, mission experience, relief and refugee experience, which should issue in concerns that are presented to governments. With a wealth of experience acquired in the Congo, some of our representatives ought to share concerns from time to time with officials in policy-making positions in the US State Department. Similarly, experiences with Pax, EIRENE, Japanese student work, etc. should be shared with the appropriate officials.

3. The mission and service agencies of the church are to be commended for their spirit of co-operation with other kindred groups in overseas programs. We can ill afford to be isolationist and parochial.

4. The demands of our international age will result in massive governmental programs overseas. At the same time the church through voluntary

non-governmental agencies should increase its outreach overseas. When the church works with governments, the relationships should be clear. Undue identification with any government, colonial or national, may conflict with the church's prime loyalty to Jesus Christ as Lord. Therefore, the church agencies should deliberate carefully before accepting governmental subsidies, conforming to governmental policy or becoming unduly dependent on government for the success or failure of a particular program.

5. Some of our church members will be called to serve abroad in governmental and other secular programs. Nevertheless most of our people should be encouraged to serve abroad through the channels of the church or through church-related programs. These programs can have a significance which is complementary to government programs. Church-related programs have some unique merits. They can be more dissociated from an American image, more flexible, more mobile, more experimental, more unapologetically expressive of Christian vocation and discipleship.

6. We view with interest and appreciation the development of the Peace Corps by the United States government. The MCC and other overseas programs of the church should cultivate a cordial and co-operative relationship to the Corps, helping it to realize its highest objectives. Given the above cautions concerning government programs, the MCC is to be encouraged in the exploration of conducting a limited number of projects in formal co-operation with the Peace Corps. For our youth who wish to maintain a clear Christian witness and wish to be detached from the American image, overseas service in a church program such as Pax, EIRENE, VS probably is to be preferred.

7. Further thought should be given to increasing the range of service opportunities for those interested and qualified in serving abroad. The

placement of teachers in emerging countries might be a major new thrust of our church. The church should follow these workers into their areas of service. The needs in underdeveloped countries call for bold planning by Mennonite groups in the establishment of jointly-sponsored secondary schools and institutions of higher learning. These institutions, which should be administered by indigenous church groups, could be staffed in the initial stages by substantial numbers of teachers from the United States, Canada, and Europe.

8. Programs of service on the part of Mennonite groups with which we are affiliated should be expanded in places of recognized need in the Latin American world, beginning in the Caribbean and Central American areas. Because the opportunities are close at hand we could be of great service in critical situations without unduly taxing the slender resources of our church groups.

9. Emerging countries have a great need for Christian-oriented literature in the indigenous languages. The Protestant publishing program in the Congo, LECO, which has been staffed with Mennonite mission personnel, is the type of program to be encouraged. As the MCC and constituent groups have developed the Agape Verlag in Europe, similar Conference, MCC, or jointly sponsored publishing programs should be established in several selected emerging countries, particularly in countries where we have close ties with the new national churches.

10. Our overseas programs should seek to preserve flexibility, a mobility in which we seek to develop people, who in turn build their own institutions. We should resist the temptation to develop elaborate building-centered institutions which are dependent upon continued support from America and cannot be sustained by local resources. Some mission and philanthropic

programs overseas have been overburdened with property and institutional programs. Property has too often been the determiner of an overseas program rather than instrumental and subservient to program objectives. In Haiti where the MCC is developing a new and flexible program these cautions are particularly relevant.

11. Church groups serving overseas have the opportunity of affirming the importance and yet the limitations of money in community and national development. They can affirm that the most important of capital resources is qualified and consecrated workers.

12. We must be sensitive to emergency needs but we dare not become so absorbed with the immediate needs that we lose sight of the task of seeking solutions to the chronic problems. Government and even church programs operate too frequently under the handicap of "coping with ten-and-twenty-year problems with four-or-five-year projects manned by one-or-two-year personnel." Overseas programs call for long-range thinking coupled with flexibility and adaptiveness.

13. In all our work overseas it is important to nurture among the indigenous peoples the Christian fellowship base for community development--the basic social, ethical, spiritual convictions which encourage mutual aid, neighborly responsibility, creative stewardship of resources, and attitudes of reconciliation in areas of tension.

Delmer Stebbly: good empirical definition
stopped short of help to individuals.
- spoke to agencies only
Little and inconclusive conclusions for individuals
Questions comparison of MDS + C.D. as
comparable agencies

THE CHRISTIAN CHURCH AND CIVIL DEFENSE

How to relate to C.D. as persons at home?

Prepared by

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This group met numerous times during the fall of 1960 and the spring of 1961 to discuss Civil Defense.

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THE CHRISTIAN CHURCH AND CIVIL DEFENSE

INTRODUCTION

The development of nuclear weapons and other means of destructive power have revolutionized warfare. This revolution, in the context of a sizzling cold war which is threatening to erupt into a cataclysmic holocaust, has given rise to the organization of Civil Defense. Because Civil Defense has developed gradually, coming into our communities over a period of time and not involving many persons directly, the general public until recently has paid little attention to it and few have recognized its revolutionary character.

It may be significant that some of us in the group approached this study with something less than enthusiasm, perhaps questioning the importance or relevance of the subject. Involvement in the study has convinced us that while Civil Defense as an organization may not be the most exciting and relevant institution, the problems which give rise to its expression and the problems which it poses are very significant. Recently there has been a sharp increase in the promotion of Civil Defense, particularly during the Berlin crisis and after Russia's resumption of nuclear weapons testing. Indicative of the increased promotion is President Kennedy's request to raise the budget appropriation for Civil Defense from 104 million to 206 million. We will be faced increasingly with the question of our involvement as Christians in Civil Defense.

In this study we seek to do four things: define Civil Defense, pointing out some of its ambiguities; clarify the Christian perspective relative to Civil Defense; study the relationship of Mennonite Disaster Service to Civil Defense; and formulate some conclusions.

I. WHAT IS CIVIL DEFENSE?

A. Organization

In the United States the "Office of Civil and Defense Mobilization," so designated in 1958 after major reorganization, was preceded by other Civil Defense organizations going back to World War II. The director of this organization, Mr. Frank B. Ellis, is appointed by the president of the United States and is responsible to him. Recently President Kennedy has effected another major reorganization whereby more responsibility for Civil Defense planning will come from the Pentagon under the direction of Defense Secretary McNamara.

In Canada, Civil Defense is now under the direction of the "Emergency Measures Organization." Mr. R. B. Curry, the director, is responsible to the Prime Minister.

B. Definition

Civil Defense, according to the National Security Resources Board, can be

defined as "the protection of the home front by civilians acting under civil authority to minimize casualties and war damage and preserve maximum civilian support of the war effort."¹ The definition would also apply in principle to Civil Defense in Canada.

C. Ambiguities in Civil Defense

A close look at Civil Defense reveals some rather sharp ambiguities in its program.

1. Civilian or Military? The words "civilian" and "defense" are in themselves somewhat contradictory. The definition of Civil Defense cited above brings the contradiction into focus: "Civilians acting under civil authority to minimize casualties and war damage and preserve maximum support of the war effort." The fact that one is supporting the war effort as a civilian under civil authority does not make the effort less militaristic. Former Civil Defense Director Hoegh has said:

"There is only one defense against total war: total defense. All of the resources of our nation, military and civil, must be ready to resist such aggression--to keep the peace and freedom of our world, civil defense must be the partner of military preparedness. We are in a new era of life. We used to think of military forces as an organization to be sent away from home to do battle for us. In a nuclear war the battle may be right at our doorsteps. Today, only total defense--military and civil--can safeguard our liberty from godless aggression."²

It seems clear that Civil Defense is an agency to enlist all citizens into the military potential of a nation. The ambiguity here is not so much in terms of over-all purpose as it is in terms of organization and title. The recent reorganization, bringing Civil Defense directly under the direction of the Pentagon, is indicative of the close relationship of the Civil Defense program to the military.

2. Natural Disaster or War? In some areas Civil Defense has been promoted as an agency for relief and rehabilitation service in the event of natural disaster. While Civil Defense has served in this way, this is not its primary reason for existence. This is pointedly expressed by R. B. Curry, Canadian Director of Emergency Measures Organization:

"I think that while we must realize that while there is a large and useful emphasis on protection against natural disaster in civil emergency planning--against fire, flood, and hurricanes, and all those unfortunate happenings that come from time to time--the primary purpose in emergency planning nevertheless in Canada as a nation, is to guard against the hazards of possible war. I think if we do not

¹United States Civil Defense, National Security Resources Board, U.S. Government Printing Office, Washington D. C., 1950, p. 10.

²Is Your Church Ready if Bombs Should Fall? MOODY MONTHLY, February, 1959.

say that, we are being somewhat less than honest about it. This is the primary purpose and the other purposes with regard to natural disasters are, although of extreme use and value, to some degree supplementary to the main theme."¹

In a similar vein, a U. S. House of Representatives report states:

"The subcommittee observes that state and local civil defense organizations tend to emphasize their peacetime disaster work because they believe it conduces to greater public acceptance of Civil Defense. While the subcommittee sees some merit in this contention and certainly believes that state and local Civil Defense units have a useful role to perform in peacetime disasters, it would be a mistake to suppose that a federal Civil Defense agency must "sell" itself on that basis. The magnitude and complexity of Civil Defense against enemy-caused disaster are of a quite different order."²

3. Deterrent of War or Propaganda for War Preparation? Protection or Illusion?
On these questions there are radical differences of opinion. Proponents of Civil Defense hail it as an essential part of our military deterrent capacity. Civil Defense is essential, they insist, for the same reason that missiles and bombs are essential.

"The greatest deterrent to such an attack is the knowledge on the part of a would-be aggressor that we have the power to destroy him by retaliatory action. Since there can be no absolute military defense, an effective Civil Defense is vital to the future security of the United States because it might provide the means whereby this country, if suddenly attacked heavily and without warning, would get off the floor to fight back."³

Opponents of Civil Defense maintain, on the other hand, that Civil Defense is an enemy of peace. It contributes to fear and suspicion, creating a climate where war propaganda becomes more acceptable. The American Friends Service Committee states that:

"by preparing people psychologically for war, by increasing their fear and hatred of any enemy, Civil Defense is in fact increasing the danger of war by creating the sort of climate that will produce it. The Civil Defense program thus seems to us yet another phase of war preparation."⁴

¹Address to the Union of British Columbia Municipalities, September 24, 1960.

²House Report 2946, 84th Congress, second session, Subcommittee on Military Operations-Holifield Subcommittee, p. 81.

³U. S. Civil Defense, National Securities Board, U. S. Government Printing Office, Washington, D. C., 1950, p. 1.

⁴Statement of American Friends Service Committee, "Position on Civil Defense," November 7, 1956.

History shows that inevitably war results after a period of arms build-up "to maintain the peace." The bigger the stick, the more difficult it becomes to hold it in a poised position.

Civil Defense may also contribute to a false sense of security. Currently there is a propaganda campaign to convince the public that nuclear war will not be so bad if we just make adequate plans to protect and defend ourselves. In recent months there has been a gradually stepped up push for the building of fall-out shelters. While it is not for us to evaluate all the technical problems involved in this program, there are certain things about the current military potential which we ought to realize.

The destructive power of today's armies has reached a magnitude which defies comprehension by the casual observer. Nuclear weapons have been improved greatly since the use of this weapon was introduced by the United States at Hiroshima. Present stockpiles of bombs are more than adequate to spread radioactive lethality over an entire continental land mass. Analytic appraisals by defense experts show that in the U. S. an attack with 10,000 megatons of high-yield fission weapons would kill approximately eighty per cent of the population (if unsheltered) within sixty days.

Adequate shelters would reduce the number of deaths due to fall-out. However, sustaining life following an all-out nuclear attack would be extremely difficult due to the long-lived radioactive isotopes released by the nuclear blasts. Survivors emerging from their shelters after three months would be faced with a fire-swept, blasted countryside in which contamination would prevent the growing of food for a generation or more. Lowered resistance caused by radiation and the lack of medical help would result in rampant infection and disease. Radiation-caused cancer and genetic damage would deal a long-term blow of serious dimensions.

(Information in this and the following paragraph from the book, Fall-out, A Study of Superbombs, Strontium 90, and Survival, edited by John M. Fowler, Basic Books. Also from article by Norman Cousins in Saturday Review, "CBR and Man.")

In addition to nuclear weapons, new techniques have been developed which may be even more destructive to human life. These new techniques go by the name of CBR (chemical, biological, and radiological) warfare. These new weapons are not to be confused with the poison gases of the first world war. These are infinitely more effective and more adaptable to sudden, overwhelming attack than the cumbersome gases of 1919. In the chemical field there is the nerve gas called "GB." It is odorless and invisible. It can be packaged and delivered by short-range, medium-range, or long-range missiles. It can be spread over wide areas or in limited situations. Exposure to GB is deadly in a matter of seconds. A liquid droplet the size of a pencil dot on the skin will penetrate surface tissues and kill a man within ten or fifteen minutes.

Testimony before a congressional committee in 1959 disclosed that shelters, no matter how deep, could offer no protection against nerve gases. Biological warfare can also take its place alongside nerve gases as cheaper and more

effective devices against human life than nuclear weapons. Numerous types of germs are included in the bacteriological weapons and they can be directed against plants and animals as well as humans.

The major powers have enough of these weapons stored up now to kill every human being on earth. It is anticipated that many of the smaller nations of the world will gain possession of these weapons in the near future.

Aside from the Christian critiques of the total Civil Defense program there are many who consider it sheer folly from a pragmatic viewpoint.

The New York Times of March 20, 1960, reported as follows on a speech by Governor Robert B. Meyner of New Jersey, given in Sacramento, California:

Governor Robert B. Meyner of New Jersey criticized as unrealistic today the building of underground shelters for Civil Defense when the basic purpose of modern warfare is to kill an entire city. He said that the shelters would be buried under a mountain of radioactive rubble in a blast area spreading more than twenty square miles. He said devastating fire would spread from the center of the explosion and radioactive dust would retain killing power for months and possibly years. "Now let us suppose that people could come up out of the shelter--what kind of world would they come up to? What would they use for air? What would they use for streets? What would they use for hospitals? What would they use for food? What would they use for people? That is why I say we are fostering a cruel deception on the American people if we try to persuade them they can have Civil Defense through underground shelters in the next war." The governor said that he could best serve the people of his state by hammering away at the idea that "there is one and only one defense against nuclear war--and that is peace."

Stephen M. Young, U. S. senator from Ohio, comes to a similar conclusion in an article entitled "Civil Defense, Billion Dollar Boondoggle," published in The Progressive and reproduced in the Readers Digest.

"In my view, no Civil Defense program will protect our citizens adequately should war strike. The survival of 180 million Americans --indeed of all mankind, depends not on Civil Defense, but on solid, workable, international agreements. The time has come to abolish the OCDM's billion dollar boondoggle. We must devote our utmost efforts toward finding a peaceful solution to the world's problems. That is our only permanent shelter."¹

There are other men in high governmental office holding views quite different from these. Herman Kahn of the Rand Corporation and atomic scientist Edward Teller are among those who strongly advocate extensive Civil Defense preparations on the assumption that in a nuclear war such measures would reduce fatalities to perhaps 40 million instead of 80 million without Civil Defense.

¹The Progressive, December, 1960; The Readers Digest, June, 1961.

It is clear that the practicability of the Civil Defense program is debatable even from a pragmatic, humanitarian point of view. But it is our responsibility to go beyond this debate to a consideration of Civil Defense from the Christian viewpoint.

II. CHRISTIAN PRINCIPLES INVOLVED IN THE PROBLEM OF CIVIL DEFENSE

While it is not within the scope of this study to delve deeply into the relationship of the Christian to civil government or the responsibility of the Christian to his fellow man, brief statements are given here to identify some of these problems as they are involved in the Christian's response to Civil Defense.

A. The Relationship of the Christian to Civil Government

Passages such as Romans 13, 1 Peter, and Matthew 22:16-21 state more clearly what is implied in other portions of Scripture, that civil government as such is essential to society and is sanctioned of God. In God's order He has a place for authority and responsibility. While final authority rests with God, lesser authorities serve a vital purpose. The concern of the biblical writers is that men ought not to set themselves up in hostile opposition to authorities. Generally speaking, they should have a meek and submissive attitude toward those who are endeavoring to maintain that which is good. This does not mean that Christians are to give unqualified obedience to government but rather give unqualified obedience to God who alone is the ultimate authority.

The question the Christian faces in his relationship to government is not so much one of disobedience or obedience, but rather one of prayerful responsibility. This means willing obedience at many points and radical disobedience accompanied with sharp prophetic criticism at other points.

B. The Responsibility of the Christian to His Fellow Man

In Genesis chapter four we read the words, "Am I my brother's keeper?" This was Cain's response to the Lord's question, "Where is Abel your brother?" The Lord's mandate to all men is inherent in this question. The implication is clear--man ought to know about his brother, where he is, and how he is. Even as this mandate is ever with man, so he seeks to avoid it by asking, "Am I my brother's keeper?"

Many portions of the Scriptures speak about this mandate either directly or by implication. The Ten Commandments speak about man's responsibility to his fellow man. While they are stated negatively they nevertheless speak to this point. Much of the Old Testament law and the prophets deal with this very subject. The New Testament is more positive and enlarges on man's responsibility to his fellow man. The major theme of the New Testament has sometimes been given as God revealing and giving himself through Jesus Christ and providing redemption for mankind. While this idea does to some extent dominate the New Testament it cannot be separated from the response which this invokes from man. Man's response to "God is love" and "God so loved

that He gave..." must be that he in turn loves God and loves fellow man. This is part of redemption and man cannot escape it if he would be Christian (Matthew 5,6,7). The Sermon on the Mount; Matthew 25, "Inasmuch as you have done it unto the least of these...;" Luke 10, the Good Samaritan; Luke 16, the rich man and Lazarus; 1 John 4, "....If God so loved us we ought also to love one another...;" these are but a few of the Scriptures which speak of the responsibility which is man's. If he professes to believe in God he cannot escape it. If he professes to be Christian he ought to accept it as an opportunity.

The question then is not so much whether God expects the Christian to love and serve his fellow man but rather how does He expect him to serve. Thus, the Christian must continue to ask, "How is my brother? What are his needs? How can I help meet those needs?" Christ's gospel of love and good will must speak to all people, to the total needs of the total man in every situation in every part of the world. Christians have experienced God's love; they also ought to share it with the world. This is the Christian's mandate from his Creator and his Redeemer.

C. The Lordship of Christ in Relationship to Civil Defense

In making decisions the Christian ought always to be guided by one basic principle--the Lordship of Jesus Christ. All decisions, without exception, should be made in harmony with the prior decision to follow and obey Christ. With this in mind we list the following concerns:

1. Motivation. Christians are motivated by the love of God as seen in Jesus Christ and as expressed to his fellow men. On the surface, Civil Defense may appear to be an expression of love for fellow man. But in its basic motivation it may fall far short of such love. At its best it is a humanitarian effort motivated by a desire to save one's own life or that of one's neighbor. (Time magazine, August 18, 1961, quoted a Chicago suburbanite as follows, "When I get my shelter finished, I'm going to mount a machine gun at the hatch to keep the neighbors out if the bombs fall.") At its worst, Civil Defense is an integral part of military strategy.
2. Ministry to All. Christians seek God's best for all men, friend and "foe" alike. The Christian's concern and compassion knows no national or ideological boundaries. Sometimes in seeking that which seems to be good for one group we may be contributing, knowingly or unknowingly, to the harm of another group.
3. Ministry to Total Person. The Christian ministry is to the total needs of men--physical, mental, and spiritual. Each phase of life is sacred and important. Thus the Christian is concerned with both the quantitative and qualitative aspect of life. This means on the one hand that we cannot brush off responsibility for the physical welfare of our fellow man with a superficial spirituality which offers either a glib prayer, an escapist theology, or a disdainful shrug of the shoulder to socio-political problems. It means on the other hand that we cannot evade responsibility for the spiritual welfare of our fellow man with a superficial socio-political program which fails to take into account the deep spiritual roots of man's problems and man's destiny. When this concern for ministering to the

totality of life is focused on Civil Defense, we become acutely aware again of the ambiguities of Civil Defense. While Civil Defense manuals speak of the importance of spiritual and moral factors in its program we suspect that this is a means to be used for its own ends rather than a genuine concern for spiritual truth. This suspicion is verified by statements such as this in a Civil Defense Religious Affairs Service pamphlet:

"The American people are not easily regimented into any kind of a program. Neither is education enough. We need a moral judgment on acts required of us. We need a moral stature and a moral rationale for Civil Defense, and only the churches through their clergymen can give us this indispensable foundation for the public acceptance of Civil Defense as a worthwhile program of survival in freedom."¹

To attempt to use God for selfish or destructive purposes is blasphemy. God is not one to be used for man's own purposes. Rather, man is to use all the resources of God's creation for God's good, redemptive purposes.

4. The Eternal Perspective. Christians need to evaluate programs and determine their course of action not only in terms of the immediate result or the particular action, but also seek as much as possible to envision the long-range results and see the total configuration of which a certain act, quite harmless in itself, may be a part. Elmer Neufeld illustrates this principle in its application to Civil Defense by citing the old fable of the blind men who went to see the elephant...one touching the tail and concluding the elephant is like a rope, another the side, and concluding it is like a wall, etc.

"We enroll in a Civil Defense first aid course and think we're in a medical program. We lay up supplies in the welfare services and think we're in a program of relief. Or we dig shelters and think it's like building houses. But all the time we fail to recognize these activities as small parts of the mighty beast that is stalking the land!"²

5. Redemption. God is always working redemptively. In every situation Christ seeks to redeem--to heal the brokenness of life. As Christians we are to be agents of this redemptiveness. We are those who seek to make life whole.

What does this mean in relation to Civil Defense. Could it mean that in the event of nuclear disaster we would expend all possible energies toward the alleviation of suffering and the rehabilitation of persons? Is not this what Civil Defense would be doing? Could it be that in a disaster we might not be too concerned about the problem of association or dissociation from Civil Defense? Likewise, could it be that this same redemptive spirit would

¹The Religious Affairs Service: Suggestions For Organization of Clergy and Churches For Action in Disaster, p. 5.

²Defense: Civilian, Military, or Spiritual, Elmer Neufeld, Mennonite Disaster Service meeting, February 11, 1960.

now, prior to disaster, use Civil Defense as an agency of good? God's redemptiveness is a dynamic, ever-present force at work in the world. We must learn to be redemptive in any situation which we may face, serving not for the purpose of regaining strongholds for retaliation, but for the purpose of bringing God's grace into man's need.

D. Pitfalls to Avoid

In facing Civil Defense, as in facing other social issues, we need to be on guard against temptations to react so strongly to an obvious evil that we embrace an evil which seems to be its opposite. We list here some of these temptations as we encountered them in our study.

1. Worldliness--Otherworldliness. Worldliness, that approach to life which sees it primarily in terms of physical existence with little or no regard for the eternal dimensions, is a constant threat to clear thinking concerning the Lordship of Christ. Otherworldliness, when it tempts us to evade the realities of our problems here and now, is also not the path in which our Lord leads us.
2. Compromise--Legalism. Compromise, in which we lack depth of conviction and sacrifice principle for some expediency, cripples us in our following Christ. But so also does legalism, the freezing of our faith into rigid forms. When we become pharisaically inflexible in our attitudes or practices we lose that freeness and flexibility and humility of God's grace and love as seen in Jesus Christ.
3. Mass Conformity--Mass Nonconformity. Many pressures in society, in obvious and in subtle ways, mold our thinking and acting continually. We need sensitivity to the Spirit to be transformed by the renewing of our mind to prove what is the will of God. Conformity is an ever-present temptation. In conservative churches this mass conformity may take the guise of nonconformity. Where church pronouncements are forced or even fed without respect of personal conscience, mass nonconformity becomes another form of mass conformity.
4. Negativism--Activism. There are times when Christians need to protest. But Christian protesting ought not to be only an objecting to the evil but also a pointing to the good. We are to be concerned not only with avoiding evil, but also with following the good. On the other hand, we may become zealously active in doing things which seem good, but which do not strike at the heart of the problem. Activism without depth and negativism without a positive action are pitfalls to be avoided in our wrestling with social issues.

E. A Challenge Not to be Avoided

The Christian church today faces a compelling challenge--the challenge to work for peace more effectively. This challenge we dare not avoid. We must find more constructive ways to be peacemakers.

III. MENNONITE DISASTER SERVICE IN RELATIONSHIP TO CIVIL DEFENSE

Recently there has been considerable discussion regarding the relationship of Mennonite Disaster Service to Civil Defense. Upon a request from Mennonite Disaster Service, the Mennonite Central Committee Peace Section arranged for four regional consultations on Civil Defense in January, 1961. These were held prior to the annual meeting of Mennonite Disaster Service held in Denver, February 10, 1961. The findings statement of the Denver meeting, reflecting the thinking of Mennonite Disaster Service representatives from various areas, is attached as an exhibit to this paper.

A. Development of Mennonite Disaster Service

Mennonite Disaster Service as a spirit and concern is not new in our churches. In different ways Mennonites have offered help to neighbors in time of need. It was not until after World War II, however, that Mennonite Disaster Service developed as an organized movement.

In the late forties, men from several Mennonite churches in Kansas helped in tornado cleanup work. In 1951, heavy rains in Kansas caused flooding in several areas. Concerned people began to see the need for well-organized co-operation if service in disaster areas was to be effective. At a meeting of Mennonite Central Committee constituent churches of the central Kansas area, Mennonite Disaster Service was organized in 1951.

Men in other areas took note of developments in Kansas and soon groups began to organize in other states and in Canada. The need for co-ordination soon became apparent. In 1956 the Mennonite Central Committee called a meeting of Mennonite Disaster Service representatives, and the Mennonite Disaster Service Co-ordinating Committee was formed. Thus, while Mennonite Disaster Service from its beginning has been a "grass roots" movement, getting its impetus from concerned people in local regions, there has also been a growing emphasis on some centralized counseling and co-ordination.

B. Relationship of Mennonite Disaster Service to Civil Defense

It ought to be noted that Mennonite Disaster Service grew out of a desire to minister to needs of persons involved in natural disasters and not initially as an alternative to Civil Defense. Whatever position is taken on the relationship of Mennonite Disaster Service to Civil Defense, we should recognize that Mennonite Disaster Service came into being and is valid today for its own sake and not only as an emergency measure to provide an alternative to Civil Defense.

There is much difference of opinion on the question of Mennonite Disaster Service co-operation with Civil Defense and whether Mennonite Disaster Service should be considered an alternative to Civil Defense. In Saskatchewan a group of fifty-five Mennonite Disaster Service men participated in an intensive four-day Civil Defense course last winter. Their summary of this course reflects a real appreciation for Civil Defense, as indicated by the following excerpt:

"We feel it will be possible for us to continue mutual relations with Civil Defense. We trust we shall be worthy of their generous help to us, especially in the training course...We are prepared to engage in all efforts toward the preservation of life and restoration of order, short of taking human life."¹

The position reflected above probably represents the thinking of quite a group in our churches, urging co-operation wherever possible short of being asked to kill. Some questions may be raised regarding this position. If we are convinced of the military goals of Civil Defense, does the above approach not tend to silence the voice of witness against Civil Defense as a mobilization of the total resources of a nation for the waging of war? If we draw the line at the point of killing, is not our position analogous to that of the noncombatant? Even though we emphasize maintaining our separate identity as Mennonite Disaster Service, if we co-operate closely with Civil Defense, we may be in danger of becoming a religious auxiliary of Civil Defense, unwittingly giving religious sanction to its total program. We may actually become a cog in the cold-war machine.

Perhaps our care in delineating organizational separateness does not mean too much in the sight of God or in the sight of other nations who fear our military build-up. What would our Christian brothers in neutral or enemy countries say to us concerning our co-operation with Civil Defense? What would we advise our Christian brothers in enemy countries to do?

These questions are raised out of an uneasy feeling that Civil Defense, while embodying much that is apparently good, may actually be the military wolf in the civilian sheep's clothing.

IV. THE CHRISTIAN RESPONSE TO CIVIL DEFENSE

In 1956, the MCC Peace Section, in co-operation with Mennonite Disaster Service, formulated "A Statement of Guiding Principles About Civil Defense." We shall use the four recommendations in this statement as a framework around which to express some of our thinking on the Christian response to Civil Defense.

1. We recommend to our people that they refrain from membership in Civil Defense organizations, and from entering into such contracts or standing, binding agreements with them as may restrict freedom of action and testimony in accord with our Christian convictions.

We support this recommendation. There is some feeling in our committee that this should be said more strongly, i.e., that we should not only refrain from membership but also raise a prophetic voice against Civil Defense.

2. We recommend to our people that individuals such as amateur radio operators, fire fighters, medical and nursing personnel, or institutions such as hospitals and schools--if called upon--declare

¹Brief Summary of Syndicate Report of General Civil Defense Course No. 111 for Mennonite Leaders, January 31 - February 3, 1961.

their willingness to render service in any emergency, and allow themselves to be registered for availability, but without becoming an integral part of Civil Defense or supporting its program.

The Denver statement modified this position by recommending that "our people do not register their services and equipment with Civil Defense" and "that we inform the Civil Defense organization that our personnel, facilities, equipment, and services are available for relief and disaster service under the administration of Mennonite Disaster Service" (see Exhibit, page 2). We support this modified recommendation with the suggestion that in a disaster where MDS might not be functioning, personnel and equipment should certainly be used in whatever way possible for the alleviation of suffering.

3. We recommend to our people that, in general, they co-operate with recognized governmental and private organizations such as Civil Defense and Red Cross which may be operating in a disaster area, where this can be done without violating the principles set forth in this statement.

If this statement is interpreted to mean co-operation in the event of a disaster, we would support it. Some of us fear, however, that willing co-operation with Civil Defense in pre-disaster programs may unintentionally give support to the Civil Defense philosophy which adds fuel to the fires of war. There may be some validity to making a distinction between pre-disaster and post-disaster co-operation with Civil Defense. The crucial issue here remains, "Is Civil Defense a deterrent to war or does it actually help to create conditions which heighten the possibility of war?"

At this point, frankly, we have ambivalent feelings about co-operation with Civil Defense. Generally, we would question the advisability of participation in such Civil Defense sponsored programs as disaster training courses, religious affairs courses, disaster drills and alerts, building of shelters, dissemination of Civil Defense literature, etc.

4. We recommend to our people that, for the sake of clarity of position and testimony they train for service and render service through Mennonite channels wherever possible, both in peace and war.

We support this statement with these additional suggestions:

- a) Mennonite Disaster Service should be supported and strengthened throughout our constituency.
- b) Mennonite Disaster Service may be an alternative to Civil Defense but it should be thought of as more than this. Its reason for existence goes beyond the cold war tensions of our day.
- c) Should Mennonite Disaster Service become international in scope, functioning in disasters beyond our own countries? Or is this sufficiently done in the MCC relief program?

The Denver statement outlines further suggestions for strengthening Mennonite Disaster Service. (See Exhibit I.)

V. CONCLUSIONS

The Civil Defense program is controversial. How it is evaluated depends on the perspective from which it is viewed and the phase of the total program on which the view is focused. The following conclusions have emerged from our study:

1. There is no military defense against an all-out war. The only defense is peace.
2. While certain aspects of the Civil Defense program, and many people in it, appear to be benevolently motivated, it is in its over-all purpose and basic policies incompatible with Jesus Christ.
3. The Lordship of Christ calls us to work redemptively at all times. While rigid rules cannot spell out the redemptive response of the Christian to every situation, it seems clear that generally Christians ought not to support Civil Defense.
4. Mennonite Disaster Service offers a good opportunity to help persons involved in disaster. We should support and strengthen Mennonite Disaster Service.
5. Mennonite Disaster Service may serve as an alternative to Civil Defense but it should not become a Civil Defense supportive agency, consciously or unconsciously lending religious sanction or moral prestige to the militaristic philosophy of Civil Defense.
6. In our study we have come to a growing conviction that we need to explore more urgently what the Christian approaches are to the awesome and complex problems of our cold war era, with its ominous threat of eruption into a cataclysmic hot war. We need to have more handles to take hold of in our quest for peace. We therefore suggest that our Board of Christian Service give special consideration to the task of guiding and stimulating us as individuals, as churches, and as a Conference to find ways in which we may become more effective peacemakers in these critical days.

DISASTER SERVICE AND CIVIL DEFENSE

Findings adopted by the Sixth Annual Meeting of
Mennonite Disaster Service

Denver, Colorado
February 10, 1961

Introduction

Having received reports from four regional consultations on Civil Defense sponsored by the MCC Peace Section and Mennonite Disaster Service, which represented most MDS units in the United States, and having received informal reports from MDS organizations of Canada concerning Civil Defense as it affects the Mennonite brotherhood, Mennonite Disaster Service submits the following findings as adopted following extended discussion (in which peace committee representatives participated) at its sixth annual meeting in Denver, Colorado, February 9 and 10, 1961.

Guiding Principles

We herewith reaffirm the basic principles set forth in the joint statement of the MCC Peace Section and the Mennonite Disaster Service of March 1 and 2, 1956, and call special attention to the following emphases in this statement:

1. The heart of the gospel is the redeeming love of Christ which constrains us by word of mouth to proclaim the salvation which He brings, and as laborers together with God to show forth this gospel through deeds of mercy, the way of peace, and the ministry of reconciliation.

2. This ministry of reconciliation calls us to sacrificial service wherever human need exists, whether spiritual or physical, at home or abroad, and it is to this end that our relief and service agencies are dedicated.

3. Among these agencies in Mennonite Disaster Service whose mission is to bring mercy, healing, and rehabilitation in case of disaster, whether disaster wrought by nature or by man, or whether the victim be brother, neighbor or fellow citizen, friend or foe.

4. While recognizing that the state also has concern for human need, that its agencies also seek to alleviate such need, and that to a certain degree we are in many instances able to co-operate with them in this task, we nevertheless have a deep concern for freedom to render our service in a manner and under conditions which permit it to speak clearly and unmistakably as a ministry of love, peace, and reconciliation, and as an integral part of the gospel we preach.

5. In this time of cold war especially, as well as in the event of actual war--which we earnestly pray may not come--we are concerned that our relationship with Civil Defense and other agencies of government at all times be such as to safeguard the freedom to present a clear Christian witness.

Specific Issues

1. Inasmuch as support of the war effort is a major function of Civil Defense we reaffirm the recommendation of the 1956 statement that our people "refrain from membership in Civil Defense organizations."

2. With respect to requests for registry with Civil Defense we would recommend:

a. That our people do not register their services and equipment with Civil Defense.

b. That we inform the Civil Defense organization that our personnel, facilities, equipment and services are available for relief and disaster service under the administration of Mennonite Disaster Service.

3. We recommend that our people with special professional skills, such as scientists and members of the medical profession, as well as those without special skills, register their services with local Mennonite Disaster units; and that in cases where there is no such local unit or where channeling such services through MDS is not possible or feasible, these persons be assured of the concern and readiness of the church to co-operate with them to the end that they be enabled to render their ministry of mercy and healing under conditions in harmony with the way of love and peace which we profess.

4. It is the sense of this meeting that, in order to avoid complications, Mennonite Disaster Service ought not accept Civil Defense equipment, unless ownership and control by MDS is completely clear. We recognize that the implications and technicalities of this question require further study.

5. We recognize the following as questions requiring further study:

a. To what extent and in what manner can we co-operate with and participate in Civil Defense drills and alerts?

b. How shall individuals such as firemen, local government officials, persons providing ambulance services, and women in public school kitchens relate themselves to possible assignments under Civil Defense administration which come to these persons by virtue of their occupations?

c. How shall our ministers relate themselves to the Religious Affairs services of local Civil Defense units?

d. What kind of survival training is appropriate for our people irrespective of the national Civil Defense program?

e. Can we participate in Civil Defense training programs designed to contribute to the preservation of life, and if so under what circumstances and conditions?

f. What should our teachers do with Civil Defense materials which they are asked to distribute?

g. What shall our people do with respect to the handling of Civil Defense materials in the line of their day to day professional duties?

A PLAN OF ACTION IN THIS TIME OF COLD WAR

In view of the above considerations we recommend:

1. That Mennonite Disaster Service be recognized as the official Mennonite agency for disaster service, in both natural and man-made disasters in the United States and Canada.

2. That, as such, it be recognized by the church as the Mennonite alternative to the Civil Defense program of the government, in so far as alternative services can be provided that are consistent with our peace witness.

3. That the Mennonite Central Committee and its supporting constituency be asked to seek recognition by the American and Canadian governments of such alternative status for Mennonite Disaster Service.

4. That with all deliberate speed steps be taken to strengthen Mennonite Disaster Service at the national, state, and local level and to enlarge and develop its program in a manner enabling it to merit such status. Among other considerations this would include:

a. Organizing to be ready and qualified to perform under its administration such cold-war-time services as are in themselves consistent with our peace witness.

b. Enlisting and channeling the services of scientists and other specialists in our constituencies to give to our people as objectively as possible, and without contributing to a military spirit of war hysteria, necessary information concerning radiation, fallout, and possible means of protection against these dangers.

c. Continuously studying needed preparatory measures which we as a church group are responsible to take in view of the possibility of atomic war (for example, such matters as shelters, food and water supplies, etc.)

d. Registering with local Mennonite Disaster Service units the personnel, equipment, and services available within our constituency for the implementation of the above program, this to be an alternative to registration of such personnel, equipment, and services with Civil Defense.

5. That this program be conceived, developed, and administered as a positive ministry of healing, of love, and of reconciliation, without any military frame of reference or contribution to military modes of thought.

6. That the program be carried on in this spirit, even in the event of actual war and even though Mennonite Disaster Service finds itself working side by side with other agencies with a different orientation and motivation.

7. That the findings committee report of this 1961 Mennonite Disaster Service meeting, along with the reports and findings of the regional consultations, be sent to all MDS units by the MDS Co-ordinating Committee and to the conference peace committees by the MCC Peace Section.

8. That these same materials also be sent to all participants in the regional consultations and in this annual meeting.

9. That this series of discussions on Civil Defense and Mennonite Disaster Service be reported and interpreted to our constituency as occasions arise, and that an article toward that end be promptly released to our church papers.

10. That literature giving information on the nature of national Civil Defense and of our own program be made available to our people.

11. That a brief informational and interpretive statement be prepared to set forth in a positive manner our concern for Christian witness and service, including its significance for this time of cold war, for the information of the non-Mennonite public, particularly government officials.
12. That the MCC Peace Section and Mennonite Disaster Service Co-ordinating Committee take immediate steps to implement and develop the long range program here recommended.

Carl Lehman: good paper & perspective correction
mostly definitions - little message of action
praise. collective bargaining not inherently good

CHRISTIAN LABOR AND MANAGEMENT RELATIONS

questions: 1. Parallel question - speak to "inherent evil in competitive capitalism?"

2. Parallel role of profit sharing & ownership in

Prepared by

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This group met numerous times during the fall of 1960 and the spring of 1961 to discuss labor-management relations.

- affirmations
- concrete guiding principles pp D-10
a) individuals
b) congregations
c) conference

- problem areas in Christianity

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LABOR AND MANAGEMENT RELATIONS

1. Introduction

Our purpose is to examine conditions of labor and management as they exist in North American culture. The study is also an attempt to assess Mennonite involvement and experiences in labor-relations, to understand some of the problems in terms of the Christian ethic and to consider our responsibilities in the circumstances.

The Study Committee has availed itself of a wide range of published material on labor-relations and Church and Society, has conducted survey discussions with Mennonite industrial workers and managers and has collected information on the occupations of Mennonites in various communities.

2. Our New Occupational Structure

It has been recognized for some years that North American society generally has made the transition from the rural and agricultural way of life to that of urban and industrial. Developments in science, technology, communications and transportation have changed the ways of living in most communities. Technical developments have enabled farmers to grow more food with less labor and at the same time, industrial and business enterprises have emerged everywhere. According to 1950 U.S. census figures (Table 1) only 13% of the U.S. working population were engaged in agricultural occupations.

However, we have begun to realize only recently that we as Mennonites, traditionally rural people, have followed this new occupational trend ourselves. Table 1 shows the current occupational structure of Mennonites in many communities. The information is based on a survey in General Conference Churches, conducted by Leland Harder and supplemented by a survey of the occupations of the membership in seven Mennonite Brethern and nineteen (Old) Mennonite Churches in Ontario conducted by the Study Committee. The occupa-

tional groups (using U.S. Census classifications) are described in Exhibit 1. The figures indicate that 67.8% of employed members of five U.S. District Conferences (G.C.) were in occupations other than farming. They also indicate that 65.9% of Canadian Conference (G.C.) members and 78.6% of employed members of General Conference, seven Mennonite Brethern and nineteen (Old) Mennonite congregations in Ontario were similarly employed. We can now hardly describe ourselves as a rural and agricultural people. The majority of employed Mennonites in Ontario and apparently in many other communities are working in business, industry and the professions.

We have made this transition in recent times, mainly during the past twenty-five years, and we have seemingly made it without much reflection. It has been easy to make the change because of employment opportunities, educational facilities and perhaps because of a traditional tendency to be industrious in the sense of striving and earning. As Mennonites we have a long history of examining our attitudes and policies toward the state and to involvement in military war, but problems related to economics, labor, management and occupational affairs have not received much attention. There are a few notable exceptions to this, such as the work of Guy F. Hershberger. But in spite of our long tradition of agricultural vocation and the view (which prevailed for some time, in some communities) that tilling the soil was the only God-approved vocation, we have moved rapidly in other directions.

3. Our Concern

Our concern is that we plunged into affairs of business and industry primarily because of economic and social motives and have adopted too readily the prevailing secular ethic in those affairs. We seem to have been so concerned with earning a living and achieving occupational success that we have often become members of unions, professions and managements without examining

Don't miss calligraphy
X

their aims and practices. However, our major concern is that the motive of finding opportunity for Christian witnessing is often lacking entirely. For example, the application of the doctrine of nonresistant Christian love to the settlement of labor-management disputes seems to be entirely absent.

4. The Environment of Management and Labor

Before we proceed to discuss our own involvement in labor relations we need to examine the economic, political and organizational framework in which they occur.

The American economy has often been described as a "mixed enterprise" system, one in which the government plays a large role, but one in which the individual freely makes the vast majority of decisions affecting his work and life generally. Various levels of government provide facilities for health, education, defence, police and fire protection and numerous social services which are not provided for in sufficient quantities by the free working of the market. Governments also make policies which attempt to smooth out fluctuations in incomes and employment and they redistribute income by imposing high rates of taxation on high levels of income and by providing welfare payments to the needy.

This mixture of free enterprise and government regulations has helped provide high levels of material productivity which in turn has given American people the highest living standard in the world. Average American incomes are more than thirty times the average incomes in the poorest countries of the world. Almost any American wage earning family can afford a house, an automobile, good food, etc. The Canadian living standard is close behind. This picture does not imply that there are no economic injustices or inequities. The problems of unemployment and inflation have not been completely solved, and racial discrimination is sometimes a source of real economic as well as

social hardships.

5. The Organizational Revolution

At the same time a general development has occurred that has complicated matters of labor and management. It can be called, as Kenneth Boulding¹ did, the "organizational revolution". Improvements in technology, transportation and communication as well as advances in organizational techniques have resulted in the large-scale business. General Motors Corporation, the largest, alone employs over 500,000 workers. Hundreds of businesses in America employ more than a thousand persons. As a company grows, it becomes more powerful; it usually develops layers of managers, masses of workers and assembly-lines of one kind or another. The individual begins to feel small and the relationship between the employer and the employee becomes governed by policies and regulations. The feelings of mutuality and trust commonly begin to fade. When this happens, it is not uncommon that workers organize. They wish to balance the power and to have a say in decisions which affect them. These decisions are mostly about wages and other working conditions. While companies, alone and together, have become very strong institutions; unions, alone and together, have become powerful forces. The ensuing conflict between the two forces sometimes results in strikes, violence in picketing and hostile feelings generally. Power can be corruptive and some union leaders have not resisted the temptation.

See management

It must be pointed out, however, that the whole of American society is bent on organization. Industries have their associations; the professions are organized; farmers, teachers, rate-payers, parents and indeed Churches

¹Kenneth E. Boulding, The Organizational Revolution: A Study of the Ethics of Economic Organization, New York, 1953.

are organized. Not all organizations are for collective bargaining in a technical sense, but organization is commonly for the sake of collective action in terms of lobbying and wielding power and influence in various directions. The society generally has moved far from the earlier model envisaged by philosophers, classical economists and protestant reformers in which individual responsibility and freedom were heavily emphasized. Organization can be for good or evil and is significant for a free society, but there are two potential dangers in it, namely, the excessive use of power and loss of individual responsibility.

6. Labor Unions and Collective Bargaining

In earlier times, both in Europe and in America, unions were mainly associations of craftsmen whose programs were mutual aid, apprentice training and improving the craft. In recent times unions have included unskilled workers and have concentrated in their bargaining on higher wages, better working conditions and equitable hiring and lay-off practices. This program has resulted in more justice for the worker but is sometimes achieved by means of aggressive and strongly resistant methods.

The process of collective bargaining is regulated by government laws. Generally speaking, the laws are that workers may unite to form a legally recognized union and that employers must bargain or negotiate with the union representatives. If they cannot come to an agreement, the state provides facilities for mediation or conciliation. If no settlement is made, the workers are permitted to strike, or in other words, to refrain from work on an organized basis. However, once a contract is signed, workers are not permitted to strike and the employer must fulfill his obligations for the duration of the contract. Most contracts are made and fulfilled without outward signs of violence and hostility.

7. Labor, Management and a Free Society

The attitudes of management and labor in America must be understood in terms of the kinds of freedoms which are acceptable to the society. The concept of freedom here includes the right on the part of ordinary citizens, such as workers to have some say about their conditions of employment. This idea, including organized means of doing this, has evolved mainly in Anglo-American culture. It is in contrast with the traditions of most continental European societies in which the authority of the State, the Church and the employer governed the affairs of all. Injustices piled up in some of these countries driving the worker to revolution. Workers were not regarded as being competent or having the right to negotiate their conditions of work. Eventually, when the workers revolted, they substituted one dictatorship for another, destroying employers and the whole system of freedom in choice of work. In America, unions, union members and other workers have generally not supported radical political means of getting their objectives because it has not been necessary. Democratic methods of resolving social problems, including labor relations are important to keeping the society free.

8. Problems in the Industrial Society

However, in actual practice, there are some real problems in the industrial society. These problems can be summarized as follows:

- (a) Employers tend more and more to be corporations with vast powers and influence. They may set unduly high prices for their products; they may not fairly share earnings with workers or shareholders or they may employ only the youngest and the strongest. Their financial power may make the community too dependent on them. Many large corporations today are highly responsible employers but nevertheless their power permits injustices.
- (b) Although collective bargaining has resulted in considerable justice for workers, the unions themselves have often become large power structures. The needs of individuals are often overlooked or a radical minority may create violence for all.

As Kermit Eby¹ has pointed out, labor leaders sometimes succumbed to the materialism and to the injustices which they earlier tried to reform.

- (c) The economic system of government, labor and capital as we know it here today is highly productive from a material point of view. Collective bargaining has often become a quarrel over the high financial gains. In the process, a fair day's work and fair pay are sometimes forgotten. As earnings increase sometimes individuals and groups get greedier.
- (d) The methods of collective bargaining include the strike, which is sometimes a resistant and often violent method of achieving results.
- (e) Perhaps underlying these factors is that in the large company, in the large union, and generally in the large complex structure of business and industry, the individual may become swamped in the mass and find it difficult to apply his standards of faith and morals. His individual conscience can become dulled by conformity to the mass. He is continually confronted with new situations for which there are no signposts of the past. The company, the union, and the work organization become bigger and there are some real problems of power, conflict, loyalty and responsibility.

9. Experiences and Attitudes of Mennonites in Labor-relations

The experiences and attitudes of Mennonites in labor-relations are obviously diverse. As we have seen, Mennonites are now thoroughly involved in industrial and business occupations, and have had experiences as industrial workers, managers and owners. We have been involved in formal labor-relations as well as unorganized and the more traditional working relationships. Our modest assessment of these experiences is based on discussions which Committee members conducted with Mennonite workers and managers, on published material and on our own observations.

While Mennonites seem to enjoy considerable occupational and economic success in their relatively new vocations (perhaps because of the tradition

²Kermit Eby, The God in You, Chicago, 1954.

of hard work and thrift) most of them do not seem to have made much connection between the Christian ethic and economic life. Most of them, in fact, found questions of this nature to be a new experience. A group of managers expressed the view that the Church has preached Christian ethics in general and has not really concerned itself with specific applications. They had gotten the impression that the Christian witness was to be conducted by the professional staff of the Church and that the laymen (particularly those in business) were to produce the necessary funds. The businessmen are, of course, always faced with the particular dilemma of profitability and justice. They feel that in order to be successful in business you have to fit in with the competitive secular culture in which you conduct your business. The ethics of business and capitalism generally are based partly on the principle that it is one's moral duty to work hard, to be efficient, to be competitive and to make money. Max Weber³, the German sociologist, has described the connection between the "protestant ethic" and capitalism. The classical economists, e.g. Smith and Ricardo, postulated that competition would indeed bring about justice in price, including the price of labor.

However, Mennonite managers seem to resent organized labor. Collective bargaining in their view upsets the classical system of individual responsibility and competition. It threatens their traditional authority as managers which they also regard as being somehow divinely ordained. While this view is prevalent among management in the whole society, Mennonite managers seem to hold it more strongly. Perhaps it is because our values are still closer to the essentially anti-democratic culture of continental Europe.

³Max Weber, The Protestant Ethic and the Spirit of Capitalism, London, 1930.

Of course, some of the resentment is justifiable on the grounds that a union is sometimes not responsible local self-government, but organized and directed by less responsible outsiders.

Some of our businessmen have taken the attitude that their employees are very much their responsibility and that they and they alone, must plan for their welfare. This approach has sometimes been overdone, and it then violates the workers' sense of dignity and responsibility.

We do not wish to leave the impression that Mennonite employers are not responsible in relation to their employees in the conventional sense. However, our concerns are that possibly their "stewardship" has been directed too much toward the financial success of the enterprise and that they have not made enough attempt to understand the needs of their workers in the context of a free society.

Mennonite employees, our limited survey indicates, have commonly accepted the ethics of other workers, both organized and others. They have not been aware of many ethical conflicts; they have commonly joined unions when others have done so and some have assumed union leadership roles. The idea of a union is still foreign to many of the older workers, but they have come to appreciate what they consider to be more justice in wages, seniority rights and conditions of work generally. But they do not seem to be strongly pro-organized labor, in fact, they have a good deal of traditional respect for the authority of management.

It was also found that while labor-relations discussions with both management and labor members of our Churches generated some very strong feelings on their part, the members expressed considerable interest in the subject. Although, discussions of labor-relations in the framework of Christian ethics was a new experience for many, they welcomed the opportunity to dis-

cuss their problems and expressed interest in further discussions.

The foregoing account of Mennonite orientation toward labor-relations is chiefly derived from Canadian experience. It must be noted that some Mennonites in United States communities have given the question of union membership serious thought and have excused themselves on conscientious grounds. Together with several other Christian groups they have negotiated a kind of "alternative service" with major unions.⁴

10. Christian Principles as Guides to Labor-management Issues

As Christians we believe that "God who has created all things and all men has made them to interpenetrate and to be interdependent. He has not distributed natural resources evenly over the world. He has made man-power itself as the greatest natural resource. Man is both economic power and the subject who controls economic power. The world of economic life is not primarily a world of things, but of people in relation to each other with respect to the things which they need, i.e. need in relation to basic goals."⁵ In order to be wholesome and harmonious these relationships among men, complex as they are in our modern world, must be guided by basic values and goals in accordance with the divine order and will of God.

We believe that the basic Christian philosophy to guide man in his relations with his fellow-man is to be found in the Judeo-Christian faith which holds forth that man must have an upward relationship with God and arising out of this, an outward relation with his fellow man. In the Bible this is expressed in the two great commandments: "Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might" (Deut. 6:5) and "Thou

⁴Guy F. Hershberger, The Way of the Cross in Human Relations, p. 309.

⁵W. G. Muelder, Religion and Economic Responsibility, Charles Scribner's Sons, New York, 1953, p. 29.

shalt love thy neighbor as thyself" (Lev. 19:18). In his redemptive approach to sinful man Jesus himself held forth the way of the cross both by precept and example and thereby extended the horizons of the above two commandments. He expressed this in the Sermon on the Mount, "But I say unto you, love your enemies, bless them that persecute you, do good to them that hate you and pray for them that despitefully use you and persecute you." (Matt. 5:43-4).

So we believe that God calls each Christian to relate himself in a responsible and redemptive manner to society including the world of work and there exercise his vocation in the name and spirit of Christ who has called us to be the salt of the earth and the light of the world. As William Klassen⁶ has pointed out, "modern thinking has at times divided man into body, soul, and spirit, and we talk about saving souls. The Bible knows no such distinction" It has also been said that Jesus evaluates our holiness not by the degree to which we have avoided contact with sinners but by the measure to which we have helped them overcome sin.

We would seek to spell out some of the implications of our basic Christian philosophy for labor and management in our contemporary industrial life.

11. Christian Implications for Labor and Labor Unions

Christianity stresses the dignity and personal worth of every worker. The worker is not a commodity or a "pair of hands" but is a whole person, body and spirit, at work. Work is a mode of existence decreed by God and means more than earning a living. For the Christian, the world of work is a personal world in which the drama of meaningful existence is enacted. The choice of vocation and one's conduct in work must be undertaken in the sense of serving and being a witness to one's faith.

⁶William Klassen, The Biblical Basis of the Church's Social Concern and Witness. Paper submitted to Church and Society Conference, 1961.

Christianity and workers for the purpose

We agree with the statement of Muelder⁷ that "Christianity appreciates labor's struggle for justice, the protection of the weak and the young and adequate support for decent family life." We feel it is appropriate to assert that workers commonly need the opportunity for orderly dialogue with management in the complex structure of modern industry. We see no inherent evil in the principle of collective bargaining. *recognize* Christianity must be willing to affirm the good as well as *recognize* the evil in the actual practices of *collective bargaining* organized labor. Christianity must be critical of *any collective action* labor whenever it fails in the following issues - lack of respect for the individual and his conscience, administrative and financial corruption, misuse of ~~labor-union~~ economic power, *any collective action* against management, and the use of violence in strikes.

12. Christian Implications for Management

The basic challenge to business rests on the belief that ownership of any property is God-given and is to be held in trust under God for the good of all mankind. We would propose the following as some of the important moral obligations of businessmen to labor:⁸

1. The businessman should be activated by the motive of serving society rather than maximizing profits as the sole end of enterprise.
2. While stewardship obligations include efficiency, the human cost must be taken into account.
3. He should be imbued with respect for the dignity and essential worth of all men - workers, customers, suppliers and competitors alike.
4. The sense of *Christian* vocation must be strengthened and personal potential permitted to develop.

⁷W. G. Muelder, Foundations of the Responsible Society, Abingdon Press, New York, 1959, p. 204.

⁸Some of these statements are adopted from the work of a Federal Council of Churches Study Committee reported in H. R. Bowen, Social Responsibilities of the Businessman, Harper and Brothers, New York, 1953.

5. Wholesome, safe and healthful working conditions are to be provided.
6. Compensation of labor should take into account family needs and social security measures.
7. He must respect the right of labor to organize and must join with labor in responsible collective bargaining where this is sought.

13. Conclusions

There is obviously a strong occupational trend toward industry and business on the part of Mennonites in many communities. We do not think that these occupations have inherently less potential for fulfilling God's purpose in work. But we seem to have given the choice of vocations and the new conditions of work, particularly labor-management relations, little beyond conventional economic thought. As Christians we need to enter vocations with redemptive as well as economic motives. Industrial occupations take us to the mainstream of life in modern society with its many social and economic problems. They put the Christian in a position of vast potential witness. However, we have commonly failed in this witness, partly because of our particular cultural background.

As Christians we are called upon to be ambassadors of reconciliation in the name and spirit of Christ. As a worker or businessman, our highest concern can be to make a Christian contribution toward peaceful relations between management and labor. As Guy Hershberger has pointed out, the Christian cannot be content with justice in economic life, he must go beyond justice and find the way of love as well. We urge our fellow-members to bring a redeeming positive influence to the relations between management and labor and regard it as a noble mission.




TABLE 1

TABLE 1													
Occupational Groups													
	1	2	3	4	5	6	7	8	9	10	11	12	
	Professional, technical and kindred workers	Farmers, owners, tenants, and farm managers	Proprietors, managers, and officials	Clerical and kindred workers	Sales workers	Craftsmen, foremen, and kindred workers	Operatives and kindred workers	Private household workers	Protective service workers	Service workers (except domestic)	Farm laborers, wage workers, and farm foremen	Laborers (except farm and mine)	Number of employed persons
	%	%	%	%	%	%	%	%	%	%	%	%	
U.S. Census 1950	8.7	7.5	8.8	12.3	7.0	14.2	20.3	2.6	7.8	4.4	6.5	57 million	
Canadian Conference 49 churches (GC)	13.5	31.6	3.6	6.3	3.1	11.8	13.3						4.6
Five U.S. District (GC) Conferences	16.8	30.7	6.1	7.2	4.2	10.2	13.2	2.4	.3	4.8	1.5	2.7	13,941
ONTARIO CHURCHES													
10 GC Churches	11.3	20.7	4.2	8.3	3.4	15.3	15.1	2.6	.1	7.7	1.5	9.7	1,878
7 Mennonite Brethren Churches	20.0	10.6	4.5	8.5	4.0	16.7	13.3	3.0	.5	3.8	2.9	11.2	624
19 (Old) Mennonite Churches	13.0	20.9	7.1	7.9	5.3	12.0	18.1	5.4	.1	4.4	3.5	2.2	1,121
Total Ontario Sample	13.5	19.0	5.2	8.2	4.1	14.5	15.8	3.6	.1	6.0	2.4	7.7	3,623

Exhibit I

LIST OF TWELVE OCCUPATIONAL GROUPS WITH EXAMPLES OF
OCCUPATIONS IN EACH GROUP

1. Professional, technical and kindred workers. (Teachers, editors, dentists, ministers, doctors, lawyers, nurses, architects, librarians, social workers, accountants, funeral directors, photographers, optometrists, aviators, surveyors, chiropractors, etc.)
2. Farmers (owners only).
Farmers (tenants and farm managers).
3. Proprietors, managers and officials. (Public officials, credit men, buyers, officers, floor managers, proprietors, railroad conductors, etc.)
4. Clerical and kindred workers. (Bookkeepers, stenographers, cashiers, mail carriers, shipping clerks, secretaries, ticket agents, telephone operators, office machine operators, etc.)
5. Sales Workers. (Salesmen, insurance and real estate agents and brokers, stock and bond salesmen, newsboys, demonstrators, etc.)
6. Craftsmen, foremen, and kindred workers. (Tinsmiths, bakers, carpenters, masons, shoemakers, electricians, inspectors, cement workers, jewelers, machinists, painters, etc.)
7. Operatives and kindred workers. (Chauffeurs, delivery men, laundry workers, apprentices, meat cutters, semi-skilled and unskilled employees in manufacturing establishments (bakery, textiles, etc.), wholesale and retail workers, mine laborers, bus drivers, motormen, etc.)
8. Private Household Workers. (Servants, laundresses, employed housekeepers.)
9. Protective Service Workers. (Firemen, police.)
10. Service Workers, except domestic. (Barbers, beauticians, janitors, porters, waiters, ushers, practical nurses, etc.)
11. Farm Laborers (wage workers) and farm foremen.
12. Laborers (except farm and mine). (Garage laborers, car washers, stevedores, lumbermen, teamsters, gardeners, unskilled helpers in construction, manufacturing, fishing, etc.)

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John Edgar:
Strengths: depth of conviction - positive passion
conviction of race studies
clear call for courageous action

- Concerns:
- not fair picture of Dr. King's response to racism
 - undue pessimism: failed to lift up women
- THE CHRISTIAN IN RACE RELATIONS
- reflects a "crisis" child & not suffering child
 - manipulates & not authentic truth
 - how do we love our protagonists
 - how much have we "killed"?

Prepared by

Chicago, Illinois Study Group

- Vincent Harding, Chairman
Delton Franz
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This group met numerous times during the fall of 1960 and the spring of 1961 to discuss race relations. This is the paper they have prepared for presentation at the Church and Society Conference in Chicago, October 31 - November 3, 1961.

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- Reedley

- Winnipeg

III. SOME CONCLUSIONS

THE CHRISTIAN IN RACE RELATIONS

Several basic convictions on the subject of the church and race undergird the thinking of those of us who have contributed to this study document on the subject, especially as it applies to the General Conference. These convictions shall be stated at various places in the course of the paper, beginning here. First, there are few words more glibly and freely used within our Conference than the word, "challenge." It usually occurs in such phrases as: "you presented us with a great challenge," this issue really challenges us," "thanks for the challenge, etc." However, it is indicative of some of the deep problems we face that there is rarely any connection between challenge and appropriate response in our thoughts and actions. Most often we are satisfied to be titillated or sometimes even "disturbed," but that usually ends the story. The abject failure of the church to respond positively (there have been many negative responses) to the challenge of Christ's way in race relations is one of the clearest examples of such a situation.

I. SEVERAL BACKGROUND FACTORS

1. For any who have taken the time to examine the biblical and theological evidence on the issue, there are few areas of ethical decision where there is a greater abundance of clear direction than here. a) When we say that all men are sinners; when we proclaim the good news that God has come in Christ to reconcile all men to himself; when we say that the way of grace is open to all men, we immediately proclaim the most basic equality of all, one that cannot simply be spiritualized away. b) When we speak of love as being basic to man's relationship with God and man; when we read that we cannot love God and fail to love our fellowman; when we say our church is based upon this ethic, we make it clear that we are not ignorant concerning

the way to go in race relations. c) When we call ourselves a peace church; when we say that God desires all men to be peacemakers; when we say that Christ is the prince of peace--when we say such things in the midst of the present racial strife, we leave ourselves wide open for judgment. d) When we say every Christian was meant to be a disciple; when we say that the way of Christ is the way of discipleship; when we read that the disciple cannot avoid the cross; when we know such things and affirm them, then we are disarmed of excuses.

2. However, our failure to apply what we know and what we say we believe to the problems of race, has in the past been attributed to our isolation from the problem. In some ways this isolation has been real; just as often it has been imagined, an imagination growing out of desire. At times this isolation has been accidental; at other times it may have begun accidentally but has been continued intentionally.

3. Even in the midst of our isolation from the problem--however real or imagined it may have been--we have exhibited disturbing tendencies which need at least to be recognized before we can profitably consider the issue of race. Specifically, we have been painfully, inexcusably and obviously slow in sharing our personal and congregational lives even with other white persons who live with us in our communities or in the communities of our churches. Indeed, many of us have deep interpersonal problems within the fellowship of our own congregations. Somehow we have found it difficult to learn to love those who are in greatest physical and spiritual proximity to us. Within our congregations, there are barriers of class and of emotional immaturity to a greater degree than we are willing to admit. Thus, the outsider in the community and the nonconformist in the fellowship may well provide

the first real test of this love that we need to carry into the midst of vexing racial problems.

4. However, it should not be pretended that we have an infinite amount of time in which to break down our emotional, physical, and racial isolationism. Events are moving faster than we realize. Three illustrations of the current movement of history will suffice. a) Urbanization is growing at so rapid a pace in our country that, if not ourselves, then certainly the majority of our children will before long be considered urban or suburban dwellers, faced with all the problems from which we once believed our isolation made us immune. b) Secondly, desegregation is taking place at so rapid a pace in our society at large that we and some other Christians may soon find ourselves the last sustainers of an anti-democratic--but more importantly--an anti-Christian way of life. c) There are sinister but understandable anti-white and anti-Christian groups now growing among the Negro population, especially in the urban areas where the Christian church has been most obviously unfaithful.

5. In the light of what has been placed before us as a background, this one inescapable fact looms before us. As a Conference, on questions of race relations, we have been at best apathetic and (more often) at worst, consciously disobedient to the light of God's living Word, and untrue to our own professions of faith and the heritage of our church.

Therefore, at this moment in history the question is no longer, "What shall we say to these things?" Rather, it is what shall we do about these things. For words--even words of abject confession--will no longer suffice. Out of this recognition flows the expression of our second basic conviction: study papers which simply play with ideas, or state our convictions or point

vaguely without specifics are no longer called for in this issue of the church and race. The movement of God in the social structures around us has left us with no other course than to believe the words of James: "...what use is it for a man to say he has faith when he does nothing to show it?...faith divorced from deeds is lifeless as a corpse" (NEB). We believe certain deeds are demanded not only by our time but by the God who is surely working in the events of this time as in every other.

II. SPECIFIC PATHS

After so long a period of disobedience, it is certain that many of the deeds will involve a great price. We are aware of this, and call for them yet, believing at once that the call is Christ's and that the price of disobedience cannot be compared with the cost of discipleship. For instance, some of us will have to leave our rich and comfortable farms (Is this wrong in a time of farm surplus?) and go to live in those places where uncomfortable men need us to live near them and to make our living in as meager a way as they make theirs. Some of us who go to the suburbs to live will have to go there not to share the disputable pleasures of materialism and exclusivism, but to band together to wage war against such unchristian elements of life. Some of our churches will need to bear the persecution of losing "weighty" members as a result of a new attempt at racial inclusiveness. Some of our denomination's reserve funds will need to be used for building low income housing which can be rented on an integrated basis. Some of our big churches will need to divide themselves, to send persons out from them into areas where the racial issue is real and alive, to live there and serve there. These, however, are merely general indications of the costliness of obedience after so long a time of rebellion. There are even more specific paths.

1. As a first step, we would urge that each congregation and institution associated with our Conference be reminded (through the study conference members, church periodicals, mailings, etc.) of "A Christian Declaration on Race Relations" adopted at our General Conference in August, 1959. They should be asked to study it thoroughly, to invite others in to help them with it, and finally, to take some decisive action based on the request made by the Conference in session, as stated at the close of the declaration.

2. To encourage such action, we would urge every member of this study conference to initiate such searching and discussion in his own congregation or institution. We would also urge that every district conference in their coming meetings allot some time for each congregation to indicate what action it has taken on the declaration. Also, we would urge the Board of Christian Service to request time at General Conference when each district or each state would be called upon to report upon the action of its congregations on the declaration.

3. In addition, our churches and institutions find themselves in several types of representative situations in regard to race, situations on which we propose to comment and urge action. We do this not simply to point out specific areas of need and inaction, but to suggest guideposts for redeeming deeds on the part of all those in our Conference who are concerned with redemption, whatever their specific situations may be.

Case Studies of Communities

Because it would not be possible in this report to interpret the need in all of the places where our General Conference churches might seek to establish racial unity in Christ, the places listed can serve only as a partial look at our task in this areas as congregations. Included here is one congregation

and community in each district of the General Conference. In each of these communities a sizeable number of non-white people reside, many of which are not churched, nearly all of which have not received the full opportunity of employment, housing, etc. now being enjoyed by our Mennonite families in these communities.

An attempt has been made to interpret the existing situation of the non-white people in the communities as fairly as possible, after corresponding and speaking with members of the Mennonite church or churches located in these communities. Where misinterpretation should seem evident to those members of our Conference residing in these localities, it should be said that this is not intentional.

Where the suggested steps for action are unsuitable as a means by which the churches can move ahead--they should be discarded and replaced by more effective media. Of ultimate importance is the recognition that action must be taken whether as suggested here or as may be decided upon by the local congregations. It is hoped that these proposed courses of action might serve as a stimulus to response and that God's will may be found and Christ's teachings obeyed in the life of each congregation planted in the various communities where men are to be served.

At this point it would first be helpful to make explicit one other basic conviction of our group. We believe that the mission of an obedient church centers in the task of bringing all men into Christian fellowship, one with another. We can only interpret this to mean that all those of other racial background who reside within the area where our congregations are gathered and where our members reside, were meant to be included in our fellowship. For our Lord most assuredly taught that the dividing wall of

hostility should be broken down that we might no longer be strangers...but fellow citizens and members of the household of God. "For in Christ Jesus we are all sons of God, through faith....There is neither Jew nor Greek, there is neither slave nor free...." And thus there can be neither "colored church" or "white church" but one Christian church. To establish separate "missions" is therefore, we believe, not the will of Christ as an answer to establishing true Christian fellowship with our brethren of other races.

Philadelphia

THE SITUATION: The First Mennonite Church of Philadelphia is the oldest city church in the General Conference. The neighborhood in which this church is located has undergone radical transition racially in recent years. Presently about seventy per cent of the population here represent Puerto Ricans and Negro. Some Puerto Ricans and Negroes have been in attendance at Sunday school. About twenty-five to thirty families of First Church have moved from the community in the past decade. The congregation has voted to relocate in Huntingdon Valley, a northern suburb, where an increasing number of their activities and meetings are being held. The church council is open to the possibility of turning the ministry in the First Church community over to the Eastern District Conference or to our General Conference. The offer of support for such a ministry with funds and personnel was also made by the council of First Church.

THE CONCERN: Philadelphia, the "city of brotherly love," where the first Mennonites coming to America established a congregation, and where they participated in the writing and signing of the first written protest against slavery in America....this city, is now a place which Mennonites are leaving. Dare we leave this historic site without our witness? Have we no witness of

peace and brotherly love for the people who have come to our doorstep in this city?

THE OBLIGATION: a) To call those members of First Mennonite Church who would commit themselves to assist in the ongoing ministry of the church (First Church at Reese and Diamond) here begun, by retaining their membership, their residence (for those who have not yet moved) and their full support in this location, and to invite both the white people of the community (non-members) who have been attending and those who have not and the non-white residents, to participate in their venture in discipleship. b) To encourage the Eastern District Conference (and General Conference as needed) to extend a call for pastoral leadership, for Voluntary Service workers, and concerned individuals and families to join hands in a renewed ministry in this community to people of all backgrounds.

Elkhart

THE SITUATION: In this city of 42,000 people the number of Negro people has doubled over the past decade and now numbers 2,200, coming mostly from the rural, deep South. Virtually the entire Negro population of Elkhart resides in a ghetto area, many finding themselves in predominantly Negro schools and segregated Negro churches. Because real estate discrimination practices it has not been possible for Negro families to break out of the ghetto into better housing of their choice.

THE CONCERN: Because of discriminatory practices in employment, schooling, and housing, the incentive of the Negro people in Elkhart is in need of a "lift" through new opportunities and the assistance of concerned Christians. The concern of students at Mennonite Biblical Seminary for the plight of the Negro people of this city has been expressed through their

study of the existing situation and by the meetings which have been held conjointly with Negro representatives of Elkhart. Their concern to extend a hand to these Negro brethren needs encouragement and support. Because the newly organized Hively Avenue Mennonite Church as well as the Seminary are within close driving distance but not in the immediate area of the Negro ghetto it is difficult to establish "natural" relationships with the Negro people of the ghetto and the Mennonite concentration in the new housing area. This gulf needs to be gapped by a bridge of understanding, assistance, and Christian fellowship.

THE OBLIGATION: a) To make possible a real "breakthrough" in housing, serious consideration should be given to the possibility of offering lots for the building of homes on the land owned and under control of our Seminary. The evil of housing segregation can perhaps be defeated only when concerned Christians make explicit offers in the sale of property to those who have been denied the opportunity of purchasing lots and housing because of their racial background. Thus the Seminary and Hively Avenue Mennonite Church should consider a co-operative venture toward this end. b) Such a venture (a) could more naturally lead to establishing relations with the Negro people living in the community where Hively Avenue church members reside, with the opportunity to invite such Negro residents into the Christian fellowship of the Hively Avenue congregation. c) Other opportunities should be explored by our members in Elkhart through which fellowship could be established with the Negro people of this community, such as discussion groups meeting to work together on problems confronting the Negro people of Elkhart, etc. d) We believe that real estate operators who are members of the Mennonite fellowship should be approached in Christian concern and asked to go out of their way to open

opportunities for Negro buyers. In the same way, Mennonite businessmen and professionals who are in a position to hire and discharge should be urged to seek out qualified Negro help in other than menial tasks (for instance, in Elkhart a Christian Negro man of high moral character was unable to obtain a position as a dental technician--a job for which he has been well trained--primarily because of his race.

Newton

THE SITUATION: This town of 14,958 people has two non-white groups of nearly equal representation including about 700 Negroes and 625 Mexicans. Though very interesting and suggestive facts have been uncovered in a recent survey and study made of the non-white population by a Bethel student, the most significant finding of his study revealed what has undoubtedly heretofore been overlooked and unrecognized. According to interviews with the pastors of the three Negro churches in Newton, it was discovered that less than 100 of the 700 Negro people of Newton are actively a part of these churches. (Less than thirty per cent are even members.) The only Negroes belonging to any other churches are the three who are members of St. Mary's Roman Catholic Church and two who are members of the Christian Church.

The Mexicans are all members of the Mexican Catholic Church and have a much higher proportion of active participants in their congregation.

THE CONCERN: The prevailing attitude among our white church membership which says, "they are happier in their own churches," when referring to non-white citizens in our communities is an altogether irresponsible attitude on the part of a Christian. Apparently the assumption in Newton has been that the Negro people were being adequately cared for spiritually by the ministry of "their own" churches. The figures uncovered are a rather

shocking revelation to the contrary. This being the case, our Mennonite churches in the Newton area share a major part in the Christian responsibility of ministering to these unchurched people.

THE OBLIGATION: a) A nucleus of concerned members from each of the three Newton churches should meet to explore ways in which to establish relations with Negro people in an effort to understand their problems (e.g. in gaining employment, in housing, etc.) with the purpose of working toward just answers in all areas where problems exist. In terms of numbers alone, the Mennonites of Newton should have a strong voice and an effective hand in bringing about the best possible circumstances for the Negro people (and Mexican) of Newton. b) Explicit efforts should be made to move from the friendships established through point (a) to bringing friends won into the fellowship of our General Conference churches in Newton. We have welcomed them as students at Bethel College, we have served them in our hospital at Bethel Deaconess, but we have not shown any aggressive concern in asking them to share in our deepest experiences....the experiences of Christian brotherhood within the fellowship of the church. It is not the nature of the Christian evangel to hold the gospel close to himself and say, "If anyone should happen to come and ask for it, I'll permit him to have it"....rather ours is an aggressive commission to go and seek out those who need our way of life, and to urge them to share it with us. A great difference exists in the policy of a congregation which says its doors are open to all who wish to come and the congregation which sends its members forth to the streets and lanes of the city inviting, urging, and compelling men to come in. c) We would strongly repeat here the substance of point (d) made concerning Elkhart.

St. Paul - Minneapolis

THE SITUATION: Of the six districts where opportunities are cited for inter-racial witness, the possibility of the Northern District congregation meeting in Minneapolis is the least tangible at this point. This congregation has been meeting in the homes of members of the fellowship to date. At the present time, the facilities of a YMCA located approximately half way between the inner city area and the suburbs is being leased. Some consideration is being given to the possibility of locating in one of the suburban areas of the city by the fellowship at present, though no definite decisions have been made. Serious thought has been given by some of the members to the possibility of establishing contact and fellowship with non-white people.

THE CONCERN: Before congregations in the process of establishing themselves in a final location come to their decision, it seems imperative that due consideration be given to the question of their responsibility in outreach. Who will we minister to? Who is most neglected by the church and its gospel in our total city area? To whom is our message of discipleship and our way of love and peace most relevant? The Twin Cities fellowship should be asked to weigh this concern as a potentially vital and effective priesthood of believers in this city.

THE OBLIGATION: a) Members of this fellowship have the opportunity to make decisions that are yet ahead of them. They should do this after prayerful consideration of the needs of people of every background, as these are found to exist in the Twin City area. Once the church is located at a given site, these decisions may no longer be open to the possibilities that are now open.

Reedley

THE SITUATION: This is a heterogeneous community of about 6,000 people made up of a very sizeable number of non-white citizens, including in addition to the white population, Mexicans, Japanese, Filipinos, Koreans, Armenians, Chinese, Greeks, Syrians, and others. The children of these many nationalities and races are classmates in the public schools of Reedley, their parents belong to the same Rotary Club, serve together in the Chamber of Commerce, are a part of various boards and committees in the community on a mutual basis. The non-white people of Reedley live scattered throughout the town. The community accepts its non-white citizens quite well.

THE CONCERN: It would appear from the information received from Mennonites in Reedley that the only institution that does not have non-white members would be the churches, and more specifically to our concern, the Mennonite church. One writer stated, "We all have our friends from the various (nationality and racial) groups."

This again is the kind of silent but sobering commentary on the Christian church which we have so often been unaware of or seemingly unconcerned about. If "good relations" prevail among the people of Reedley as they are reported to and if it is true that "we all have our friends from the various groups," is it not a rather serious indictment on the nature of our Christian fellowship within the church when these same relations and friendships do not carry over into the deepest of human relations, that which we have under the Lordship of Christ in His church?

THE OBLIGATION: a) A nucleus of members of the Reedley congregation together with friends representing other racial groups in the community should begin meeting to share common interests and concerns, with the eventual purpose

of inviting the non-white persons and their friends to participate more fully in the life of the congregation of First Church. b) The children and young people who have non-white classmates in the Reedley public schools should be encouraged to invite their friends to Sunday school and other church activities. c) Serious efforts should be made to make better employment possibilities available to the non-white citizens of Reedley as well as housing and other living conditions. Adult education classes and other practical steps may be necessary to make possible the sharing of our rich opportunities in life with those of less opportune circumstances. d) The concerns of (c) may well be applicable to the migrant laborers who come to work in the Reedley area, and the church's responsibility in this area should be examined as well.

Winnipeg

THE SITUATION: Several thousand Indians reside in Winnipeg (360,000), a people struggling to make the "jump" from the reservation to the city with all of its new demands. Having come from the reservation where life was lived in closely knit family groups, they find themselves in lonely circumstances. Often the loneliness and lack of assistance experienced causes them to give up their jobs in the city and thus they have become "poor risks" in the eyes of most employers. Consequently, even for those who try to stay, the living standards remain low and as a result they are looked down upon and ostracized by the white population. More specifically, the problems of the Indians in Winnipeg are:

- 1) Lack of education and training on the reservation.
- 2) Difficulty in obtaining and keeping jobs.
- 3) Deplorable living conditions (ghetto housing) drinking, broken family life.

4) Being ostracized and without adequate help from the white people of the city.

THE CONCERN: With five General Conference Mennonite congregations in Winnipeg and a total Mennonite population in the city greater than that of any other, the resources and potential of these members should be adequate to provide a significant share of the Christian's answer in meeting the responsibility that clearly exists in this area. As long as the living standards, the educational opportunities, and the fellowship of the Christian brotherhood experienced by the Mennonite people of this city have not been experienced by these Indian brethren, a serious responsibility remains to be met by our brethren in Winnipeg.

THE OBLIGATION: a) We would encourage the Mennonite constituency of the five General Conference churches of Winnipeg to appoint representatives of these churches to meet together for the purpose of studying the problems of the Indian people of their city and on the reservations from which they come, in order to understand better what steps need to be taken to meet the needs of these people. b) It is suggested further that serious consideration be given to a program of education, vocational training, and spiritual nurture for both the Indians on the reservation who may move to the city and for the Indians already in the city who need help in meeting the problems of city life. The possibility of establishing a "newcomers program" in the city in which trades and skills for jobs would be taught, job opportunities sought, and placements made, family budgeting and finance discussed, and establishment made within the churches now in existence or yet to be formed, are all worthy of consideration in a genuine effort to minister to the whole need of the whole man in the case of the Indians here. c) Mennonite businessmen, factory owners, etc. should be asked to make provisions for the employment

of Indians. Obviously "second mile" patience, training, and assistance would be needed to prepare the Indian for useful work in these businesses. This should fall within the realm of responsibility for the Christian businessman.

4. There are many communities in which Mennonites make up the predominant or most influential Christian group, but in which there are no members of racial minorities. In such communities we feel it is urgent that school boards go out of their way to seek out qualified Negro (or other minority group) teachers. We believe that business should search for Negro workers. And, most intimately, we would encourage families who are contemplating child adoption to consider strongly the great good that could be done by adopting a Negro child into their family. (At least one such step as these, has already been taken in at least one Mennonite community.)

5. Most often our Mennonite institutions have either been silent on racial policies or have simply said, "Our doors are open to all." We believe the Christian imperative for this time of crisis must carry us even further. We believe that hospitals, schools, and homes should actively seek out (through registry services, for instance) qualified Negroes to serve in teaching, nursing, and other professional or skilled positions in these institutions. Further, we believe that all of our schools must actively recruit students in those congregations where Negroes are present and in need of encouragement. Also, we believe that our homes and hospitals must be as clear as possible in stating their welcome to all persons who may wish to come as residents or patients.

6. In a more general vein, we would urge all young persons and youth counselors to consider seriously the opportunities now open to them to engage in Christian race relations. There are numerous Voluntary Service situations open both in the north and south for those who would seek to live and work in places where our church is on the front line of racial opportunity. Such places ought to be considered for I-W service, and we request our VS and I-W Committee actively to seek out more such openings (for instance, in hospitals where Negroes make up a substantial proportion of the patients). Also, at our colleges we would encourage greater emphasis on the exchange programs that have already been initiated with Negro schools. Most important, though, we believe that no young person ought to make his choice of vocation or of residence without considering his possible role in the church's struggle to be truly Christian in race relations.

7. Finally, the various protest movements (sit-ins, freedom rides, etc.) and the many opinions that have been voiced concerning them surely call for some clear word from our pulpits and church publications. We would ask all those who are leaders in the church to examine carefully these movements. We suggest that there are two aspects to almost all of them, with emphasis being stronger on one or the other according to the situation. They are dramatic protests against humiliation and injustice that has been heaped upon the Negro for generations, and they are protests for reconciliation between the races and for the practice of democracy to approach the theory. They have come at this moment in history not through some subversive plot, but in response to and as a part of the great, ineluctable movement toward freedom that is now turning our world upside down. Men are asking where the church stands. We must at least seek to give an answer. (For instance, one

of our ministers recently preached a sermon called "Freedom Riders: Disturbers of Peace or Conscience." He compared the riders to the situation in which Philip the evangelist left a great religious awakening in Samaria and went out on a lonely road to ride with a Negro so that he might help him to find a new life in Christ.) Indeed, some young persons, especially, are asking whether or not we should be involved in such protest movements ourselves.

III. SOME CONCLUSIONS

(All of the specific suggestions here have pointed most specifically to our relations with Negroes. We felt that the document would be more keenly focused if we looked primarily at one group. However, it is our strong belief that many, if not all, of the obligations to which we refer, are certainly applicable in relationship with other racial minority groups. Thus, we would urge the Pacific District to consider not only relationships to Negroes but to Mexicans and Orientals. We would urge the Canadian Conference and mid-western churches to see what this says to relationships with Indians. We would ask all groups to consider the migrants among them in the light of true Christian love.)

This last question suggests another of the basic convictions which are shared by the committee. It is this: Our Lord surely expects us to resist and protest evil wherever we see it in the world around us, if such resistance is in our power. However, he does not expect us to protest against the evils of the world, and simultaneously to be silent about the very same evils in the church. Therefore, we would suggest that there is a major task of protest to be taken up within our own walls, one that may engage so much of our time and energies that we may be able to give only moral and manual and prayer support to those who are riding, sitting, and being held in prison

for freedom and reconciliation. Our own lives are demanded within the Mennonite churches, before the sit-ins reach us. Our own lives are demanded before God's judgment breaks us.

Out of this conviction we address ourselves to the one pressing, thorny question that surely has suggested itself to many of those who have followed the recommendations of this document. Within ourselves we are asking what to do in those congregational and institutional situations where the need for redemptive, corrective action is clear and where our brothers and sisters refuse even to discuss the question of racial prejudice and brotherly love. What shall be done where the congregation (perhaps following the path of its leadership, perhaps intimidating it) simply refused to seek the mind of Christ on this crucial matter?

The ultimate answer to questions like this lies of course in a new sense of responsibility, not only within congregations, but between congregations. The church needs not only ways of disciplining within the membership of a congregation, but between congregations. However, our Conference has been notably lacking in both, and there seems to be little reason for expecting that the situation will soon change. What then is left to us? There are two possible alternatives that we would strongly suggest, realizing that there are also other alternatives. One is the formation of an association of Mennonites for the express purpose of calling forth in the brotherhood--congregation by congregation, institution by institution--a united testimony for Christ on questions having to do with racial discrimination and prejudice.

These are some of the possible functions of such an association:

- 1) To ascertain and publish the names of those congregations and

institutions which have taken a clear stand on this issue; likewise to ascertain and publish the names of those which have not. This kind of exposure is constantly taking place in the world. Should be any less frank and honest about the situation in our churches?

2. To support with counsel, admonishment, and encouragement isolated members within recalcitrant congregations who labor often under spiritually dangerous pressures. Just how the witness to a given congregation should be carried out will vary from place to place. What is needed often is not the kind of help that comes through books or literature, but the kind of help that only a discerning circle of counselors can give. There are great temptations facing anyone who feels compelled to bring a witness of any kind to what may seem to him to be a hard-hearted congregation. All too easily emotions run rampant and personalities clash and the clear word of truth is lost in a confusion of lies. Sometimes this happens in any case with even the wisest procedures. We must not forget it was so in the life of our Lord. But many more times confusion is compounded for lack of a sympathetic circle to admonish and encourage the one or two concerned individuals who must stand alone in a given situation.

3. To carry on deliberate missions of concern to those congregations who remain unclear and seemingly closed to the will of God in this important matter. Or shall we wait until those outside the Mennonite brotherhood get around to conducting sit-ins in these congregations? Mennonite young people are quite interested in and sympathetic toward the whole sit-in movement in the south. Perhaps it would not be wrong to direct some of this enthusiasm for radical witness toward the trouble spots in our own congregations, lest it be said we are hard on others and soft on ourselves. There is nothing in

the New Testament, so far as we know, that indicates we should go to a congregation to address it only when we are especially asked. In fact we find just the opposite: If your brother sins, rebuke him. It would not need to be in a self-righteousness then that we might set forth as one of the primary purposes of such an association the loving admonishment of racially sinful Mennonite congregations through deliberate and unsolicited witnessing missions to them.

The second route of action stems from the final conviction which has acted as a basis of our thinking--the conviction that we are not just playing with ideas and ideals in this study conference. We are handling fire--the fire of conscience and conviction. We are dealing with the spiritual sensibilities of men and women. We have no right to plan and attend conferences of this kind unless we are at the same time ready and willing to suffer responsibility in bringing these convictions into deeds. Therefore, we would call upon each member of this conference who has been granted any deep sense of conviction concerning the way of Christ in this area of racial tensions to consider himself commissioned. Let each conferee raise the issue in his congregation or institution according to the pattern suggested by our Lord in Matthew 18, adapted to the particular needs of his situation. Such a commitment may open a path for God's redeeming action within our Mennonite fellowship.

al Meyers: extremely broad topic
definition of state's failure
(no Christian statement of what state is)
Section II offers little debate area

Debate areas - specific issues are the ones before us

THE CHRISTIAN CHURCH AND THE STATE

Prepared by

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This group met ten times during the fall of 1960 and the spring of 1961 to discuss the church and the state. This is the paper they have prepared for presentation at the Church and Society Conference in Chicago, October 31 to November 3, 1961.

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THE CHRISTIAN CHURCH AND THE STATE

INTRODUCTION

The experience our committee went through in its discussion of the church and the state is of great significance to some of the conclusions to which we have come. For, our experience was one of struggling with a definition of the state so that we would be clear in what it is with which we are dealing. The majority of our time was spent in a debate of this question. We became aware of the fact that ever since Plato, various theories of the state have been developed. There is no adequate definition which we could find acceptable. At the same moment, we are keenly aware of the state when viewed as a functional entity possessing power, demanding loyalty and subservience.

Since we represent a church with an Anabaptist-Mennonite heritage, a church with a vivid memory of its experience with the state in its much wandering, a church with the mark of persecution and suffering in its history, we are vividly aware of the problem posed for the Christian and the church by the power figure of the state. We are aware of the traditional withdrawal attitude our church has held, and at the same moment we are aware of the profound involvement we all experience in the state. Because of this, it is extremely timely that this question be faced by us that we not drift, but have a clear Christian mandate as to the course we follow. To arrive at that mandate calls for very real struggle, as our committee would testify through its experience. This paper reflects that experience.

A new look at biblical faith, a new appreciation of the church, not as society's moral agent, but as Christ's body amidst decay and suffering, and a new look at the world has been undertaken by men of faith in our time.

New theologies are being written, a purging of the soul, and a preparation for what is yet to come all give testimony to the new life that comes in faith in Christ and His church.

In all of this, with a world in the throes of ever quickening change and deep uncertainty, there is need for us to examine once again the basic precepts of faith. Therefore, the many recent studies that have been undertaken. Among them have been studies of the church and the state.

We have divided our materials into various sections which we believe reflect some of the basic issues to arrive at a mature conclusion.

I. WHAT IS THE STATE?

One needs only read a bit of the literature to quickly become aware that there is no simple definition of the state. This moves us into philosophical thought. Our viewpoint affects what we see. Hegel would say, "the state is the reality of which justice is the idea." In Plato's Republic, the discussion of the state deals with its relationship to justice in which "justice is the order of the state, and the state is the visible embodiment of justice under the conditions of human society." The socialist theory of the state would hold that not justice alone, but the economic life is the state's business to the point that all major property holdings should be in the hands of the body politic. And, the state would assume control over large areas of the common life even including family life and of course, education.

At the other end of the spectrum is the individualistic view of the state which would hold he governs best who governs least. Government is restraint, restraint upon the individual's liberty. Kant and Spencer

espoused this theory of the state. Kant said, "Act externally in such a manner that the free exercise of thy will may be able to co-exist with the freedom of all others, according to a universal law." (p. 110, Catholic Principles of Politics) Spencer, likewise said: "Every man has freedom to do all that he wills, provided he infringes not the equal freedom of any other man." (op. cit.) The state's task is to maintain conditions for such a freedom.

Both socialist and individualist theories are extreme. The socialist view fails to comprehend man's nature, taking away initiative, while the individualist view fails to see man's capacity to misuse his freedom for his own gain. Thus, a third form of the state, which may be called the welfare state, has come into being. Here the state's task is seen as to promote the welfare of the people. In some instances this means a type of socialism (public schools, roads, postal service, social security). In other, it means a kind of individualism making room for private initiative.

To further reveal the confused picture of the state one can point to the fact of power assumed by the state and used in various ways, such as the nationalistic state which we know, the totalitarian state, the imperialistic state, and the democratic state. There are the views of Locke and Rousseau proclaiming natural justice (based on natural law). In this all men hold certain equal rights - life, liberty, property. Government then is based on the contract theory; it undertakes its task by consent of the governed, or by contract in which they, the individuals, give up certain rights. This, of course, is individualistic to the fullest degree.

Bousset and Filmer were advocates of the divine right of kings in which government was absolute. Hobbes, again, held a natural law theory which was absolute, in which the basic order of creation was the grounds for government.

From this it can be seen there is a confusion of tongues as to what the state is. This can be further drawn out by pointing to the state and the types involved in history. For, the nation-state of today is quite other than, for instance, the Roman empire, even though there were certain similarities in function.

II. BIBLICAL VIEW OF THE STATE

The biblical view of the state gives us a perspective none of the social theorists provide. It does not necessarily define the state but it provides a standpoint from which the power structure of the state can be viewed. Therefore, the biblical view of this relationship becomes significant.

There are quite clear indications in the Bible as to the Christian attitude toward the state. This is because of the nature of the Christian community which is distinct from the nature of the national community. Even those passages in Scripture which seemingly are contradictory, reveal the fact of basic unity in the biblical attitude toward the state. This is because of the eschatological nature of Christian faith, the sense that the Christian community is of the coming age. Because the Christian has hope, hope in the promised Messiah, hope in the perfection in Christ, his relation to the world in which he lives is possessed of a new and provisional quality. This is not a simple faith, for simultaneously the Christian and biblical faith in Christ is that in Him all is already fulfilled and at the same moment the consummation is in the future.

Because of this profound hope bound both to present realization and future fulfillment, the biblical attitude toward the state has a provisional quality, as is the biblical attitude toward society. No state or society represents the fulfillment of that for which biblical faith looks. Therefore,

the church has proclaimed its message in all kinds of states and does so until this day. Therefore, seemingly ambiguous statements about the state may be made with a complete underlying consistency. Romans 13 and Revelation 13 speak of the same state, and in harmony not because of what is said, but because of the hope of faith underlying what was said, placing its hope in something beyond the temporal state. This frees the mind and spirit so that when the state is a beast, it may be called a beast and when it is a servant of good it may be so recognized.

The Christian view of the state is further indicated by the fact of the cross. Where, in the Old Testament, the theocratic ideal was upheld in which state and church were a unity, the New Testament and the experience of the cross by our Lord establishes a new and different relationship. Now a provisional relationship is established. The state is recognized as a necessity ("render unto Caesar" Matt. 22:15ff), but it is seen as finite (Satan's temptation, worship me and have the world's kingdoms, Matt. 4:7-10). A theocracy such as Calvin sought to establish in Geneva is unfaithful to the experience and witness of the New Testament. For Geneva failed to clarify the basic difference between Caesar and Christ.

All of this means that the biblical view of the state makes possible an ongoing dialogue between the church and state. It is an existential relationship. At one point the relationship is warm and friendly (Romans 13). At another, the relationship is in tension (Matthew 14, John the Baptist beheaded), at another the function of the state is used (Acts 25:11, Paul's appeal to Caesar). At still others the relationship is broken (Christ on the cross, Revelation 13).

This would indicate that the biblical faith brings with it a quality which establishes a new frame of mind toward the state. In a real sense the

state comes under the judgment of Christ. And equally true, the freedom in Christ is realized because human institutions no longer are the ultimate binding force for him with faith, but rather an agent for this time and this world.

This would suggest that the kind of fanaticism and nationalism which makes the state the ultimate entity is unthinkable for him who is committed to Christ in biblical faith. The Christian is free so that with this eschatological faith, and since his citizenship is in Christ beyond this time and world, the biblical faith makes possible a higher form of responsibility in this world. It is not tainted with self-seeking and self-aggrandizement, but with works of mercy and service. It is not crusading against an enemy identified as an anti-Christ, but relating itself to its situation to make Christ manifest in humility and love.

III. THE CHURCH

The implications of this to our time are of greatest significance. The church's relationship to the state in the ease of our day of popular religion, democratic society, the tendency of the church to bless the state and equate it with virtue, needs a studied but sensitive aloofness. The suffering church of China needs the humility which makes suffering redemptive. The confusion of the Congo calls for a church which ministers to needs and points the way. In all circumstance, let the biblical light control the view of the state and the church.

If there be a viewpoint the Christian takes toward the state, what, then of the church?

The church is the gathered community of God which in Christ has by faith experienced a saving fellowship with God and the believing community. It is a non-coercive community voluntarily formed, controlled by the Holy Spirit. It is in time but transcends time. It is a worshipping community.

It exists as the body of Christ when its members give it their complete loyalty.

As such, having experienced the love of God in Christ, the church's ministry is broad, having a teaching, healing, and aid ministry. It is in the world but not of the world. It identifies itself with the world's need and sin in a manner that is saving and redemptive. Its membership is living and real only when there is a total loyalty which declares Jesus Christ as Lord of all of life. It is here that the tension is felt between this commitment and the various demands of society and the state who also call for allegiance.

Because the church of Jesus Christ is not of this world, its call and witness immediately transcends loyalty to any specific state. The church becomes a body and fellowship larger than any nation-state. The body of Christ is to be found in the nations of the world. This being true, the Christian is given by the fact of his commitment a perspective not otherwise possible. This in itself should color his relation to and his witness in the state.

IV. OUR INVOLVEMENTS

It is not difficult to list many cases where Mennonites have taken part in the activities of the state. Some of these are as follows:

Political

Holding office	Conscription
Visas, passports	CPS experience
Police protection	1-W service, Selective Service
Civil Defense	NSBRO
Voting	Peace Corps
Law and order	Citizenship in country
Write government officials	State church

Economic

Social security
Taxes - income tax
Small business loans
Mothers allowances
Childrens allowances
Surplus food
Regulations on labor
Government shipping
Chaco roadway, Point 4
Credit unions

Money, banking, fiscal policy
Price controls
Merchant marine, fisheries
Forestry preservation
Soil conservation
Soil bank
Grain, seeding, selling quotas
Relief experiences
World trade - see our wheat
Mennonites on relief

Social

Roads
Communication, TV, radio
Transportation
State insurance companies (MAS)
Public buildings and works
Post office, civil service
Institutional standards (homes)
Public housing
Saskatchewan hospitalization
International relief organization - refugees
Traffic laws, license
Saskatchewan, social welfare
UNRA

Health inspection
Hospitals, homes
Hill-Burton funds
Schools - dormitories
Public schools
University grants
Parks and national monuments
Recreational centers - taxes
Menn., Russia government
Menn. Paraguay government
Mission fields - Congo, Colombia
National Defense Education Act

1. Social Participation. Our greatest involvement in government has been in the social area. Many of these are in major influential areas such as schools, communication, civil service, law, etc. Of the twenty-five listed, seven did not exist twenty years ago. It is likely that government participation in the social area will increase and will touch Mennonites more in the future. Such influential institutions as schools and communication are already a part of us, with little coercion involved. In a sense, some of these developments are fruits of the influence of Christianity.

Of the many areas of social involvement, money available to our colleges through the National Defense Education Act for dormitories is about the only one where we are uncertain. Quite some time ago we questioned public

school education, and when the CCF government came into power in Saskatchewan there were questions about provincial social welfare and hospitalization. These are now well accepted. Americans more so than Canadians are somewhat wary of socialized governments.

Many of these social involvements operate in the broad sphere of physical relationships. This includes roads, transportation, traffic laws, public housing, parks, health inspection, etc. A few, such as communication, schools, social welfare, relief, operate in the realm of thought, principle and theory.

2. Economic Participation. Mennonites usually have not lagged behind in economic affairs. Of the twenty government-related cases listed, nine did not exist twenty years ago. We have been quick to adjust to changes. We may have asked too many questions about whether or how we should relate to the state in some of these matters. We are looking increasingly to the state to regulate and control economics. Most of our involvements do not involve direct coercion but have indirect pressures. The voice of Mennonites in this area has been weak. Society and government have determined our course almost entirely.

A number of cases represent experience with government through our relief and service programs, such as Chaco roadway, government shipping, surplus foods. The government is also taking up work that churches used to do, such as small business loans, allowances for mothers and children, relief for Mennonites, social welfare, public schools, financial help with hospitals and homes, security for the aged, etc. We have resisted this trend very little, but are increasingly expecting government to work in these areas. Somehow Mennonites do not ask too many questions when economic help is available. We ought to be more discerning and evaluate this more.

3. Political Participation. Of the three categories in which our experiences with government fall, the political category has the least number of examples. A number of these, however, are far-reaching, such as police protection, law and order, conscription, holding office. These have been discussed the most. Our early Anabaptist fathers wrestled with the state church. Not too long ago we had questions about voting in certain circles. Recently Civil Defense is receiving much attention. During the past years, when we discussed relation to the state, we have usually taken three or four cases where we had definite conflicts, leaving out discussion on the many other important issues of the state.

On the political level we have been involved on several levels. We participate in voting, holding office (usually on lower levels), citizenship, and perhaps Peace Corps. In regard to conscription, we have worked out an alternative position which includes NSBRO, I-W, CPS experience.

In some areas we have withdrawn, including some levels of office holding, joining the police force, and to some degree, becoming lawyers. Establishing our right to the peace principle has taken so much of our time and energies with government that our neglect to work in other government areas has often been excused by implying that no part of government is worthy of a Christian's time and witness. Non-co-operation with government in several difficult cases (draft, police protection) has led us to believe that this disagreement must be on all levels, which it is not. We have blown up a segment of our experience and have applied it to the whole, with little analyzation of our other areas of involvement.

In the past we have lost an opportunity of responsibility and witness. Other church groups, larger in number, can devote more time and energy to witness in other areas of government, which they are doing.

V. SOME CONCLUSIONS

1. Supreme loyalty of the Christian belongs to Christ who is Lord. In a democratic state there are many areas where this need not lead to conflict with the state but will likely do so at numerous points. In that case our loyalty is clear (e.g. question of war).

2. The Bible, written over a long period of history, reflects interaction of God's people with a variety of governments (Hebrew, Egyptian, Greek, Roman). The Scriptures give much direction for our relation to the state.

3. States vary vastly as to freedom of the Christian to relate to it, participation in it, and goals in common with it. (A democracy comes in less frequent conflict with the Christian message than totalitarianism.)

4. A democracy to which we must relate in America includes a mixture of social, economic, political relationships which touch all of us in varying degrees. Increasingly our governments are becoming involved in economic and social as well as political aspects existing on many levels of organization and operation. The larger portion of government activity (not budget but work) is concerned with economic and social affairs where we are deeply involved.

5. Concrete experiences, dealing with specific cases can lead us to the formulation of Christian principle. There will be greater direction if we take instances, unravel the complexity of the instance, and deal with it on a level where it can be handled (Cuba invasion, income tax).

6. We have discussed in the past mostly facets of the state where we were least sure of ourselves (police protection, holding office). We have left out of our discussions the larger portion of state activity where we are involved. This has created an unbalanced concept (leaving out social and economic areas) of our total state today.

7. We need to work on a realistic portrayal of the state, assess present involvements, try to anticipate future relationships, and witness and

participate in light of the best defined goals we have.

8. We need to evolve a new set of principles and vocabulary. We have used the withdrawal concept in state relations when we are fast moving in other areas to a participation concept. Anabaptist thought must be reassessed and our Bible convictions must be tested in light of our present situation.

9. Right action to the state in which we live is difficult to express in abstract principles. The complexity of the state makes it hard to delineate clear threads of consistent principle and more difficult to apply to concrete situations. No legalized answer, prescribing in advance the right course of action, can be given.

10. The Christian is responsible to the will of God in the moment and situation in which he finds himself, bringing to bear his conviction by the leading of the Spirit. Relation to government will vary with the individual. All of us are already a part of the state, and according to our vocational call, must decide how much involvement is required of us.

11. In order to make love relevant, appropriate action must take place in concrete situations relating to persons. The more selective love is in its concentration, the deeper such love can be shown (e.g. you can't love the world but you can love your family intensely). Real conversation and dialogue happens when individuals confront each other intensely in communication (conversation with senators, representatives, etc.).

12. Many Mennonite Christians in varying degrees must be in conversation with government. Conversation between people in the process of involvement (has been the case in peace and race questions) is both witness and action.

13. The question before us is not one of whether we should be involved (we already are) but where, how, when we should be involved, and who should

do what. Some of these decisions are being made by individual Christians all the time, which is right. Our task as a brotherhood is to sharpen up the issues so the believer can better make his God-given choice. On the other hand, individual believers must speak together as a brotherhood where such corporate witness is needed and where it is most effective.

Richard Teicher:
need make distinction

-
- UT + LT = 3, show
- Romans 13:1-7 - the state
- "guilty by" - crying.
- Does justice ever supersede love
- Does God change

THE CHURCH, THE STATE, AND THE OFFENDER

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This group met seven times during the fall of 1960 and the spring of 1961 to discuss penology and capital punishment. This is the paper they have prepared for presentation at the Church and Society Conference in Chicago, October 31 to November 3, 1961.

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THE CHURCH, THE STATE, AND THE OFFENDER

THE STATE AND CRIMINAL PUNISHMENT

A. General Biblical-Theological Premises

1. Church and World. The Christian in this world exists in two societies--the church and the world, the new society and the old society. The societies of this world are structured above all by the states or national governments--"the higher powers" or "the governing authorities"--which make extensive claims upon their citizens. At the same time, Christ, the head of the church in the new society, claims the complete loyalty of His followers. "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17). In broader terms, the Christian lives in two coexisting ages--the age of the Kingdom of Christ and the age of this world, the former acknowledging the Lordship of Christ and the latter not (cf. Rev. 11:15). This duality and struggle between the church and the world is the source of conflicting claims upon the life of the Christian and the basis for opposing standards of conduct. Thus Jesus said, "My kingdom is not of this world; if my kingdom were of this world, my servants would fight..." (John 18:36).

2. The Christian Norm. The guide to conduct for the Christian is Jesus Christ, through a personal relationship to Him, in all that He exemplified and taught, and according to the guidance of the Spirit and the Word in the church. The way of Christ is a way of love and self-sacrifice--the way of the cross--of not resisting evil with evil, but of meeting evil with good. "If any man would come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24).

3. Norms of the State. (a) The ethics of love and self-sacrifice revealed in Christ cannot be simply or immediately used as a basis for determining or seeking to influence the decisions of the state (government). There is a legitimate point in Neibuhr's argument recently restated in The Christian Century (September 21, 1960), that Protestant ethics "has never fully mastered what might be called the moral ambiguities of the political realm." Christ's commandments of love and self-sacrifice were given first of all to the Christian, to the members of the new society. The Christian who has been given a new life by the grace of God should hardly be surprised that Christ's way of life cannot simply be imposed upon an unregenerate society. To make a simple transition from Christian nonresistance and conscientious objection to elimination of the sword in the functions of the secular state is not legitimate, though perhaps motivated by a genuine love and respect for human life.

b. Apart from the Christian revelation there is no fixed, adequate standard of morality at which the state is called to operate. This is a point that needs discussion among us, but the history of natural law philosophy and theology suggests that the notion of what is right by nature can be taken to mean many different things. In any case, any notion of natural law or natural justice must be given content by the Christian revelation.

The above points, if right, suggest that although there is a basic duality between the church and the kingdoms of this world, the actions of the state must not be judged by some entirely separate standard of morality, thus relaxing the tension between God's ultimate will in Christ and what is provisionally necessary for the state in this present age. The state is also under the Lordship of Christ (Colossians 1:15-20).

4. Maintenance of Order. An essential function of a modern state is the maintenance of order within pluralistic and secular society, and it is for this purpose that the state has the sanctions of power and bears the sword--internally in police functions and externally for the national defense. We realize as Christians that the state will employ its authority and sanctions, even in the extreme form of taking human life, to the extent that this is deemed necessary for the maintenance of law and order. This is the biblical and Anabaptist understanding and has also frequently been emphasized in secular philosophy and political theory. To say that the maintenance of order by the sanctions of power is an essential function of the state is to say that the state would not be the state if this function were not assumed in some measure.

The laws of the state serve to maintain order by structuring the activities of the citizens, by punishing offenders, and by detaining those dangerous to society. We should in general support the laws and their enforcement, although this does not mean that we would never seek amendment and never be compelled to disobey.

5. The Christian Witness. Bearing in mind the ordering function of the state, the Christian must nevertheless evaluate the actions of the state from the perspective of the Christian revelation. Christ is the Lord not only in the church but also over the secular state, though not acknowledged there. The church must seek to bring the Christian revelation to bear upon the actions of secular society (e.g., Ephesians 3:10). In other words, the Christian must on the one hand recognize the power sanctions necessary to maintain order in a sinful society but to this situation he will bring the insights of the Christian revelation such as the sacredness of human life and God's redemptive concern for all mankind. The Christian in this situation will seek to minimize violence, to keep governments from degenerating into sheer arbitrary power, and to work for an order in which the church can fulfill her more ultimate redemptive purposes.

B. Criminal Punishment

1. Function of Criminal Law. The basic function of criminal law and its sanctions (criminal punishment) is to maintain order in society. The law sets forth the rule or norm. Punishment is to insure general adherence to the law. Adherence to the law is sought both by deterring from crime (law-breaking) through the threat of punishment and also by actually restraining those who may be likely to offend again--recidivists.

It is an empirical question, though a highly complex one, to what extent various forms of punishment actually deter persons from crime. For example, it is theoretically impossible that the surest and most economical way of avoiding recidivism is some psychological form of rehabilitation rather than long-term imprisonment.

a. A simple moralistic approach to criminal punishment, whether extracted from the Old Testament--an eye for an eye and a tooth for a tooth--or based on general moral considerations, is not an adequate basis for a Christian view. That Jesus even in His Jewish society did not moralistically insist on application of the Mosaic law is evident from His dealing with the woman taken in adultery (John 8). Cain and David were exceptions even in the Old Testament. Furthermore, the moralistic view is too idealistic about the problem of establishing personal guilt--both in the case where an overt crime has been committed and in the case where no overt crime has been committed but malicious attitudes and practices are nevertheless at work. Jesus' teaching in the Sermon on the Mount has the effect of showing that the person with hate or lust in his heart is also liable to judgment.

b. In spite of the fact that personal moral guilt cannot be adequately determined, the basic functions of law and law enforcement must be fulfilled. It appears that certain persons apprehended by the law will be compelled to suffer for the sin of society, suffering punishment beyond what is due them from the standpoint of personal moral guilt. This is especially true in the case of persons who may have strong psychological tendencies toward criminal actions by virtue of unfortunate environmental circumstances.

c. Furthermore, society frequently demands punishment for criminal offenders because of unacknowledged psychological reasons. For example, demands for a severe penalty may be motivated by aggressive impulses which are themselves repressed with difficulty. Thus harsh punishment serves on the one hand as a direct expression of aggressive impulses against the offender and at the same time as a crutch to keep one's own criminal tendencies in check. The Christian should face such attitudes squarely and through his experience of God's grace be able to work toward less compulsive and more sympathetic practices.

2. Awareness of Sin. According to classical Protestant theology the law of the state is also to bring men to an awareness of sin. The Lutheran Formula of Concord in discussing the Law of God, which pertains not only to moral law but also the law of the community, says the following:

It is established that the Law of God was given to men for three causes: first that a certain external discipline might be preserved, and wild and intractable men might be restrained, as it were, by certain barriers; secondly, that by the Law men might be brought to an acknowledgment of their sins; thirdly, that regenerate men to all of whom, nevertheless, much of the flesh still cleaves, for that reason may have some certain rule after which they may and ought to shape their life. (Emphasis ours.)

A similar notion would seem to be involved in some of Paul's writings, for example, Romans 7:7--"Yet, if it had not been for the law, I should not have known sin." This view would seem to assume at least a general correspondence between the law of the state and moral or divine law, as for example in Romans 13--"For rulers are not a terror to good conduct, but to bad....But if you do wrong, be afraid, for he does not bear the sword in vain; he is

the servant of God to execute his wrath on the wrongdoer." Obviously the secular community does not legislate regarding all forms of sin and it seems clear that the law alone is not adequate for bringing men to repentance.

3. **Punishment and Redemption.** The function of criminal punishment in compelling obedience to law and avoidance of crime must obviously be balanced against other interests in society, including Christian interests and concerns. Even persons in the secular society will have interests in the financial economy of criminal punishment, or in some measure of proportion of punishment to guilt, or in avoiding an excess of cruelty, or in the rehabilitation of prisoners. Some such interests may possibly be integrated into the basic function of criminal punishment; others will perhaps always stand in some tension. The primary Christian concern is for the redemption of all men--God is not willing that any should perish. One of the most difficult issues is the proper relation of the Christian ministry or redemption to the role of criminal law and punishment in maintaining order in secular pluralistic society.

THE BIBLE AND CAPITAL PUNISHMENT

A. Old Testament Bases of Punishment

As one studies the Old Testament passages that deal with capital punishment there emerge certain basic truths about punishment. Putting these together we get a partial theory of punishment in the Old Testament.

1. **The Sacredness of Life.** This basic truth is clearly stated in Genesis 9:6 and it appears to underlie the whole idea of prohibiting homicide. The sacredness lies in the fact that man is created "in the image of God." Furthermore, the "life" is in the blood, so there is to be no shedding of blood. The crimes which were punishable by death did not all involve the shedding of blood but were what might be called "crimes against personality." They included witchcraft, sexual crimes, rank disobedience to parents, and blasphemy. This emphasizes the sacredness of "the image of God" in man and in God himself.

2. **Equal Retribution.** Exodus 21:23-25 lays down the fundamental idea of equal retribution in cases of homicide as a limitation on vengeance. The emphasis is clearly on the equality of the punishment for the crime. Obviously, this is an advance, a merciful advance, over the uncontrolled blood feud that we find in Genesis 4:23ff. and Genesis 34. It is a rigid limit set upon the common natural urge to revenge. On the other hand, it is a rule that prevents the miscarriage of justice through "pity" (Deut. 19:13). Such punishment had the further advantage of being obviously fitted to the crime, e.g. "as he has done, it shall be done to him" (Lev. 24:19b).

3. **Expiation.** A prominent reason for the death of the murderer is not a moral demand for justice, but a religious demand for expiation. The blood of the murderer was to expiate or purge the blood of the victim. The root idea of expiation is "to cover" or to "blot out" sins, and this is done by means of ritual sacrifice. In the case of murder this can only be done by the blood of the murderer (Num. 35:29-34). Where the murderer is unknown a substitute heifer is used to expiate or "purge the land" (Deut. 21:1-9).

On the one hand there is a moral control on revenge and on the other there is a religious demand for expiation.

4. Deterrence. There is only one passage known to us that explicitly uses the threat of punishment as a means of deterring persons from a crime (Deut. 19:15ff). The crime is false testimony in court which is a rational crime planned in advance. The death penalty can be inflicted for this crime if the case before the court is a capital crime. This approach to deterrence in cases of rational crimes puts the Bible in a position of being very realistic regarding the value of threats in deterring persons from committing crime.

However, it is clear that the "thou shalt nots" as well as the lesser commandments are intended to have a deterrent effect. But they are to be seen in the context of a covenant with God and against the backdrop of deep moral and religious truth. These laws are not there as threats nor are they promulgated in a vindictive spirit. They are worlds away from the threat of "the chair" for cop-killers.

B. The New Testament and Capital Punishment

The New Testament speaks in two ways to this problem. First, by separating the temporary from the abiding the local from the universal. Second, by shedding further wisdom, truth, and imperative on the subject. Following the first rule we find:

1. The Old Testament Civil Law is Inapplicable. The Law was given as a part of the covenant between God and His people, the Israelites. The New Covenant in Christ Jesus brought this first covenant to an end. The theocracy had already been destroyed by the exile and foreign domination. Thus it was no longer theologically possible to impose the Law on the New Testament community.

Because of the radically changed social and political circumstances of the early Christians from that of the pre-Exilic Israelites, it was no longer possible to apply the laws of the Old Testament to their political life. The civil government was in the hands of secular and/or demonic forces and in many cases the Christians were under persecution by the local authorities. They were in no position to either enforce capital punishment nor demand its abolition.

The transfer of the Old Testament law to modern secular society is neither possible nor legitimate. However, statements such as Genesis 9:5,6 still pose questions that are difficult to answer.

2. Expiation and Christ. The expiatory death of a murderer is also no longer valid in the New Testament. Christ himself is the expiation for the sins of the whole world by His death on the cross (Rom. 3:25; Heb. 2:17; Heb. 7:27). He has "once for all" paid the penalty; no sinner can pay his own; His blood covered every sin, the sinner's sacrifice is of no avail; there is no religious demand for any further expiation. This certainly means that any modern state seeks to inform its operation by Christian truth need not, indeed, should not, require the life of the murderer as "payment" for the life of the victim.

The second use of the New Testament yields these ideas:

3. **A Higher Law Within the Church.** Recognizing the law of the land as good and proper, in fact, as ordained by God (Rom. 13:1-7), the Christian recognized a higher law within the fellowship of the church. They were not to return evil for evil (retributive justice); they were not even to resist one who was evil. There was to be love among the brethren and even love towards enemies, praying for them and ministering to them whenever possible. Forgiveness and reconciliation were to be sought at all times.

4. **Occasional Intervention.** According to at least two cases in the New Testament it is permissible and perhaps mandatory for the Christian to seek to intervene in the usual process of law. The first instance is Jesus and the woman taken in adultery (John 8:1-11). This is the only New Testament case dealing with a capital crime aside from the death of Jesus himself. Death by stoning was the prescribed legal course. Jesus, realizing that this was a test case before Him, turned the test of guilt upon the accusers and refused to condemn the woman himself. He alone could have punished her but He refused. Whatever the demands of a strict justice might be, the Christian need not stand in condemnation.

The second case is that of Paul, Onesimus, and Philemon. Paul intervenes in the usual course of justice to plead for the runaway slave. In the name of Christian brotherhood and forgiveness, Paul asks Philemon to set aside the usual punishment. Instances such as the Amish pleading for Eugene Cleo Peters are imperative upon the Christian fellowship.

5. **The Imperative of Love.** The things we have said so far are only by way of prelude to stating the real ethical and religious thrust of the New Testament, i.e., the love of God. The great facts of the New Testament, the incarnation, the atonement, the resurrection, all arise from the previous fact of God's love for mankind. "God so loved" that He sent His Son "to seek and to save that which was lost." The great teachings of the New Testament stemming from these facts also emphasize this love. Certain things are made obvious, e.g., God's love is indiscriminate though He is specially mindful of the helpless and the hopeless, the sick and the needy. He does not separate our love directed to Him and our love for our fellow men.

The Christian mission is to demonstrate this same love which we have seen in Christ (John 15:12). It is to embrace both friend and foe (Matt. 5:43-48); it is to manifest itself in spiritual attitudes and in concern for bodily welfare (1 John 4:14-18). Furthermore, the Christian is to see Christ in every needy person (Matt. 25) and is to minister to that person in his need.

The clear imperative of the New Testament is to test everything by love, to always act in love. This is not an ideal or an abstraction but positive action for the immediate welfare and the larger good of every person. It is perhaps needless to say that this love can only be expressed and received while both parties are alive. A dead person is both beyond repentance and beyond the effect of our love.

MENNO SIMONS AND CAPITAL PUNISHMENT

While quite a few Anabaptists wrote about a Christian's relation to the state, yet Menno Simons is the only writer known to date that spoke explicitly about the problem of capital punishment. Because of this we shall quote his statement in full.

...it would hardly become a true Christian ruler to shed blood. For this reason, if the transgressor should truly repent before his God and be reborn of Him, he would then also be a chosen saint and child of God, a fellow partaker of grace, a spiritual member of the Lord's body, sprinkled with His precious blood and anointed with His Holy Ghost, a living grain of the Bread of Christ and an heir to eternal life; and for such an one to be hanged on the gallows, put on the wheel, placed on the stake, or in any manner be hurt in body or goods by another Christian, who is of one heart, spirit, and soul with him, would look somewhat strange und unbecoming in the light of the compassionate, merciful, kind nature, disposition, commanded all His chosen children to follow.

Again, if he remain impenitent, and his life be taken, one would unmercifully rob him of the time of repentance of which, in case his life were spared, he might still avail himself. It would be unmerciful to tyrannically offer his poor soul which was purchased with such precious treasure to the devil of hell, under the unbearable judgment, punishment, and wrath of God, so that he would forever have to suffer and bear the tortures of unquenchable burning, the consuming fire, eternal pain, woe, and death. Never observing that the Son of man says: 'Learn of me, I have given you an example, Follow me, I am not come to destroy souls but to save them'.¹

THE DEATH PENALTY IN EMPIRICAL STUDIES

If the preceding sections are right about the function of criminal punishment and the biblical message, the Christian should not from a moralistic or religious point of view demand the death penalty. He will always seek to redeem and rehabilitate the individual criminal. Yet we need to consider the function of the death penalty in the maintenance of law and order. We do not want to naively oppose the death penalty without any regard for its place in the law enforcing role of the state. This involves empirical considerations.

The social scientists of our day have made many studies on the effects of the death penalty on crime and justice. From their studies we find at least five points that need to be taken into consideration when evaluating the effects and limitations of the death penalty.

¹Complete Works of Menno Simons, pp. 920-921.

A. Principles Involved in the Death Penalty

1. Deterrence. The most common argument given by advocates of the death penalty is that it deters persons from committing capital crime. In a sense this is an argument hard to assess for we do not know how many persons have been deterred from committing crime by the death penalty. We can only number the persons who have not been deterred. Frederic Sondern, Jr. in his book, Brotherhood of Evil: The Mafia, states that when the death penalty was imposed for dope peddling in 1956 there was a decrease in this crime.¹ The argument for the death penalty assumes that people will rationally assess the consequences of their actions and will not commit a crime if they know that their life is endangered. This type of reasoning is given credence by the book cited above.

However, the majority of people who receive the death penalty in the United States (over 80%) were sentenced for murder and this is a crime often committed in irrational rage or fear on the spur of the moment. There are some thirty capital crimes under state laws and six under federal law, but the death penalty is rarely given except for murder, and rape committed by a Negro in the South. In 1958 and 1959 there were ninety-seven men executed in the United States under state laws. Of these, eighty-one were convicted of murder and fifteen of rape (fourteen Negroes, one white, all in southern states) and one of armed robbery (a Negro in Texas).² Thus the death penalty could hardly be considered a deterrent for more general crimes.

Several studies have been made on the deterrent effect of the death penalty on the homicide rate and these have shown quite conclusively that execution does not act as a deterrent. In 1958 four out of the ten states with the fewest murders per unit of population were states without a death penalty, while the ten states with the most murders all enforced the death penalty. After an analysis of murder rates of adjoining states George B. Vold concludes,

"....it seems clear that the presence or absence of the death penalty makes no particular difference in the amount of murder in any given state. Its murder rate will be closely parallel to that of adjoining states, where conditions of life and social-cultural attitudes are similar."³

The British Royal Commission also stated after a four-year study,

"The general conclusion which we have reached is that there is no clear evidence in any of the figures we have

¹Frederick Sondern, Jr., "Brotherhood of Evil: The Mafia, "The Reader's Digest, May, 1959, p. 307.

²"Capital Punishment, A Fading Practice," Time. March 21, 1960.

³George B. Vold, "Extent and Trend of Capital Crimes in the United States," The Annals, ed. by Thorsten Sellin, (Philadelphia: The American Academy of Political and Social Science, 1952), Vol. 284, p. 4.

examined that the abolition of capital punishment has led to an increase in the homicide rate, or that its reintroduction has led to a fall...."¹

2. Effect on Administration of Justice. It has been pointed out that while many people favor the retention of the death penalty few would be willing to be the person who would execute the convicted. It has also been pointed out that this same psychology works with men and women who serve on a jury. Juries have often been unwilling to convict a person because they knew that the person would receive the death sentence if convicted. Thus the criminal often goes free, is convicted of a lesser crime, or the state has to go to the expense of a retrial.

A further consideration arises from the fact that a trial where a life may be at stake is highly sensationalized by news media. This makes a careful administration of justice almost impossible. Former warden of Sing Sing prison, Lewis E. Lawes, pleads, "Remove capital punishment from the penal code and substitute life imprisonment, and judges, prosecutors, jurors, lawyers, the press, and the public will be able to pass upon the merits of each case without passion or sentiment or emotion."²

3. Inequality. A very strong case against the death penalty can be made on the basis that it has not been used equitably. In the thirty years from 1930 through 1959 there were 3,666 persons executed in the United States. Of those executed, 1,972--a little more than half--were Negroes.³ The inequality particularly shows up when we look at the number of executions for rape. Of this number 382 were Negroes; 42 were white; and 2 were 'other' races. All of these executions for rape occurred in the South with the exception of three in Missouri. In the state of Virginia, up to 1951, no white man had ever been executed for rape although 809 white men had been convicted of rape since 1909. During this same period 52 Negroes were executed on conviction of rape.⁴

Time magazine also points out that women are virtually exempted from the death penalty. No one was executed in the United States in 1958 or 1959, and only 31 have been executed over the last three decades.⁵ Yet about one murder out of every seven is committed by a woman.

The inequality of the death penalty is further seen when it is noted that many of those who have been executed have been illiterate, poor, and friendless.

¹Great Britain Royal Commission on Capital Punishment, Report. London; H. M. Stationery Office, 1953.

²Lewis E. Lawes, 20,000 Years in Sing Sing. (New York: Ray Long and Richard R. Smith, Inc., 1932), p. 337.

³"Now a New Fight Over the Death Penalty," U.S. News and World Report.

⁴Frank E. Hartung, "Trends in the Use of Capital Punishment," The Annals.

⁵"Capital Punishment, A Fading Practice," Time. March 21, 1960.

Warden Lawes states, "The defendant of wealth and position never goes to the gallows."¹ He further says, "In the twelve years of my wardenship I have escorted 150 men and one woman to the death chamber and the electric chair. In ages they ranged from seventeen to sixty-three. They came from all kinds of homes and environments. In one respect they were all alike. All were poor and most of them friendless."²

One further point can be made. In 1959 there were 49 executions. It would certainly be impossible to prove that these were the most dangerous criminals of all those convicted. Indeed, analysis of the serious crimes during 1959 shows that the professional gangster-murderer, the cold-blooded killer for hire, is unrepresented in that group and in instance after instance was neither apprehended nor convicted of any degree of homicide.

4. Irreparability. Another consideration that gives us pause is that there have been men who have been executed who were innocent of the crime of which they were convicted. A life taken from a person who is innocent is a great miscarriage of justice. While it is not possible to tell how many cases of innocent deaths have occurred, we know that it has happened. Otto Pollak is able to cite several instances and books have been devoted to this subject.³ Also, an article in the Reader's Digest of May, 1960, cites three instances in recent years in which men were deemed guilty of crimes punishable by death but were exonerated before they were executed.⁴ There is wisdom in the statement of LaFayette, "I shall ask for the abolition of the penalty of death until I have the infallibility of human judgment demonstrated to me."

5. Rehabilitation of the Prisoner. The purpose of our institutions of incarceration is not only to have a person pay for their crime, but to rehabilitate the offender and make them worthy citizens. A life redeemed is of value to society and worthy of the greatest efforts. A lawyer in London has said, "Of all the murders in Britain during the first fifty years of this century, less than twenty per cent of the convicted murderers had previous convictions."⁵ Thus, in most instances people who commit murder are not habitual criminals. In California, of 342 prisoners convicted of first degree murder and paroled between 1945 and 1954, only nine had been returned to prison on a new felony conviction by June 30, 1956.⁶

The conclusion one reaches after reading the above facts is that the death penalty is of little value or no value as a deterrent; it often leads to a

¹Lewis E. Lawes, Life and Death in Sing Sing. 1928, p. 155

²Lewis E. Lawes, 20,000 Years in Sing Sing. p. 302.

³Otto Pollak, "The Errors of Justice," The Annals. p. 115.

⁴Ernest Havemann, "Capital Punishment Is Not The Answer," The Reader's Digest. May, 1960, p. 114-119.

⁵John Drinkwater, "Capital Punishment? No," The Rotarian. May, 1959.

⁶Herbert Wechsler, "Death Sentence: Its Pros and Cons," Life. May 9, 1960.

miscarriage of justice; it is grossly unjust in its unequal application, it can be a means of extreme injustice when the innocent are executed; and that it goes completely counter to the efforts of penal institutions to reform all prisoners. Therefore there is little basis for a state to continue using the death penalty.

B. Imprisonment and Parole

1. Life Imprisonment. Yet the question arises, "What shall be done with the prisoner who has been convicted of capital crimes if we do not use the death penalty?" There are many who would say, "life imprisonment." Douglas C. Rigg, warden of the Minnesota State Prison (a state that does not have the death penalty), calls life imprisonment, "the penalty worse than death." He says,

I believe that states which have abolished capital punishment often have substituted something far worse - life sentences with practically no hope for parole. Because of my experience in Minnesota, I would object to the elimination of capital punishment in any state unless lifers are given an opportunity to earn their parole within a realistic time.¹

2. Parole. The National Parole Conference adopted five principles in 1939 and reiterated them in 1956. These principles are worthy of note and should be used in the handling of all prisoners.

1. The paroling authority should be impartial, nonpolitical, professionally competent, and able to give the time necessary for full consideration of each case;

2. The sentencing and parole laws should endow the paroling authority with broad discretion in determining the time and conditions of release;

3. The paroling authority should have complete and reliable information concerning the prisoner, his background, and the situation which will confront him on his release;

4. The parole program of treatment and training should be an integral part of a system of criminal justice;

5. The period of imprisonment should be used to prepare the individual vocationally, physically, mentally, and spiritually for return to society.²

¹Douglas C. Rigg, "The Penalty Worse Than Death," The Saturday Evening Post. August 31, 1957.

²Ibid.

There is risk in paroling for there are some criminals who should never be parolled because they are habitual criminals, repeating sex offenders, and persons without a conscience. But such persons are only a small percentage of the total number who are sentenced. Warden Rigg believes that less than ten per cent of the lifers are unsafe for parole. If this is true, then we need to be willing to receive the ninety per cent back into society and the primary concern of the church for such persons must be redemption and rehabilitation.

THE CHRISTIAN RESPONSIBILITY

1. Regarding Capital Punishment Laws. To summarize the foregoing discussion with regard to legislation prescribing the death penalty, it is our conclusion that the Christian should seek the abolition of such laws and thus of the death penalty. We conclude this with an awareness of the ordering and law enforcing function of the state, but also with a deep Christian concern for the redemption and rehabilitation of the criminal. We find no reason to demand a death penalty on moral, religious, or empirical grounds. We, therefore, as Christians are called to witness in our society and to the state against infliction of the death penalty and against laws authorizing its use.

2. For the Prevention of Crime. Being in the world the Christian recognizes and respects the importance of civil government. In a government in which we have a voice we should work for and support laws and punishments that will manifest the Lordship of Christ. Beyond this we should work diligently to create a moral climate in which the sacredness of life is held in highest regard. This would be the climate of moral deterrence which the Old Testament sought and which the New Testament church lifts up. The gospel message of the atonement and Christ's expiation for sin should be proclaimed in order to create a society in which vengeance upon and atonement by the criminal are not required.

3. For the Offender. What is the responsibility for the church to one who has broken the law and become an offender? Jesus, in speaking about the last judgment, commended those who had visited their fellow men in prison. He ended His teaching by saying, "Truly I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40). In this saying we are not told if those who were in prison were there because of their faith or for some crime, but it is probably safe to say that they were in the latter category for Jesus said that He came to seek and to save those who were lost (Luke 19:10). It is the Christian's commission to bring the gospel of Jesus Christ to all men. While in the eyes of men criminals may appear to be less deserving of the grace of God, yet we recognize that we all have sinned and fallen short of the glory of God (Rom. 3:23), and that Christ died for the ungodly (Rom. 5:6). It was to a thief hanging on a cross that Jesus said, "Today you will be with me in Paradise" (Luke 23:43).

The primary concern of the church is to redeem and restore the offender to the church and to society. To do this it will use established government institutions and agencies as well as establish its own institutions and agencies whereby it can minister in the name of Christ.

a. Juvenile Offenders. Juvenile offenders will need special treatment. In many cases the cause of the offense is due to the child's upbringing, or lack of it. It may be further due to his environment and even in part to poor nutrition. The causes of crime are many and the church should work with the social agencies in its community to alleviate the causes. Thus a large area of work is in the field of prevention. However, once the juvenile has committed a crime, the church will need to enter the work at a deeper level. Police are usually willing and even anxious for the church to work with those who have committed an offense. They are willing to supply the pastors of churches with the names of children who need help if the church is willing to work with the problem. Here there is need to counsel with the offender and the parents, seeking the cause of the offense, means of working with the problem, and bringing the resources of Christ and the fellowship of the church to bear upon the people.

In case of serious juvenile offenses the church should not despair, but seek to provide the resources of a trained staff in an institution geared to work with the problems. It is our faith that a Christian institution should be better able to help those who are in need than a strictly secular one.

b. Adult Offenders. The church also needs to be willing to work with adult offenders. If the aim of the church is to redeem those who are bound by sin, then it can never be satisfied just to see that punishment is meted out or restitution made in a crime. It is possible for the church to bring the gospel and loving concern to men in prison through chaplaincy programs and through giving special religious services. This type of service is vital but churches need to be willing to go beyond this level of witness. It is very difficult for men with a prison record to obtain jobs and be accepted back into society again. This is where the church can be of special help. If Christians are willing to receive the offenders back into their midst, aiding them by seeing that they can make a livelihood and by accepting the evidence of repentance, this can be the most important thing that can be done for the prisoner.

Ralph Weber:

1. enquired over doubts - lack of theological material
2. lacks real punch - no arousing to action
3. where is moral responsibility?

THE CHRISTIAN CHURCH AND ALCOHOLISM

- a) inadequate diagnosis of the alcoholic = not sin? illness only?
no personal responsibility?
- drinker's sin + our sin
- b) little emphasis on regeneration + love of God - Is the Gospel threatened? Is a cure only a religious one?

Prepared by

- c) Is modern drinking alright but modern culture makes it dangerous? Alternatives?
- Saskatoon, Saskatchewan Study Group

- d) Is Bible evidence adequate?
- Nick Dick, Chairman
Dr. J. F. Janzen
Dr. E. H. Baergen
Edgar Epp
Carl Ens
Peter G. Sawatzky
Henry Wiens
Henry Funk

This group met numerous times during the fall of 1960 and the spring of 1961 to discuss alcoholism. This is the paper they have prepared for presentation at the Church and Society Conference which will be held in Chicago, October 31 to November 3, 1961.

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THE CHRISTIAN CHURCH AND ALCOHOLISM

I. Purpose of the Study

The purpose of this paper is (1) to present our understanding of the alcohol problem, (2) determine its implications theologically in the light of scriptural references and principles, and (3) to suggest what the response of the Mennonite church might be. The paper can hardly be called comprehensive in any one of these areas but we hope that it will furnish a basis for discussion.

II. A Definition of Alcoholism

We understand "alcoholism" as such to be different from drunkenness. The latter is a state of body and mind as a result of the inhibition of excessive amounts of beverage alcohol. The victim recovers in a few hours and returns to normal activity. Alcoholism on the other hand is best defined as a loss of control over the drinking of alcohol resulting in continued excessive intake to the point where the victim becomes ill in body and/or in mind to such a degree that he can no longer function in society - economically, socially, or spiritually.³ Alcoholism is now being considered by the medical associations of both Canada and of the United States as a disease and not merely as a deviation from normal moral conduct.

What is the Incidence of Alcoholism?

It has been variously estimated that 60% to 80% of the adult American population drinks alcohol for other than ritual reasons. In the USA it is considered that there are approximately five million alcoholics¹ - Canadian figures seem to show that one out of every hundred population is an alcoholic. In a city like Saskatoon of 90,000 population there are about 900 alcoholics. This means that if an urban Mennonite church has a membership of 400 there

could be at least four alcoholics named in the register and many more who are social drinkers. It is interesting to note that every sixth alcoholic is female. The average age of the alcoholic is between thirty-five and forty.⁶

III. Alcohol and Our Economic System

It is a well known fact that our society spends much more on alcohol than it does on many of the necessities of life. It is a well known and oft accepted political dictum that we cannot afford to put a stop to the liquor trade because of the consequent loss of revenue to the government coffers which the sale of liquor brings.

But if one considers the money spent on rehabilitating and treating the alcoholic and in providing aid to his family, this tax revenue could be omitted and there would likely still be a positive balance. This does not consider the heartache caused to the alcoholic's family. The destruction caused by alcohol is estimable. The National Safety Council estimated that in 1957 the following occurred: (16)

1. A drinking driver was involved in at least thirty per cent of all fatal traffic accidents.
2. Twenty-three per cent of adult pedestrians killed had been drinking.
3. About fifty per cent of holdiday traffic fatalities involved drinking drivers.

IV. Culture and Drinking Habits

It has been variously stated that the rate of alcoholism and of drunkenness differs from culture to culture, from ethnic group to ethnic group, and from one religion to another. For example, the rate of alcoholism in France is presently estimated to be the highest in the western hemisphere, while a

little to the south, in Portugal, Spain and Italy the incidence has until recently been comparatively low.

In his book Alcohol and the Jews⁷ Charles R. Snyder of Yale University points out that the rate of alcoholism or even intoxication among the Jews, particularly the Orthodox Jews, is markedly low. This study was conducted in the United States, which is a close second to France in the high rate of alcoholism, and proved this phenomenon to be true even of Jews living in ghettos or depressed areas in which the general incidence of drunkenness was found to be relatively high.

We would hardly argue the point made by various groups that total abstinence is the only safe guarantee against alcoholism or that anyone who drinks is a potential alcoholic. However, we cannot entirely overlook the fact that Jewish children learn to drink wine ritually at the age of four or five, and that drinking continues socially and ritually throughout life. They have no guilt feelings about the consumption of beverage alcohol and yet they consider drunkenness to be characteristic only of some Gentiles. The occasional Jewish drunkard is ostracized by the group.

In primitive and biblical times alcoholic beverages were regarded with awe. Primitives often held that one of the gods had gotten into wine. Since these early cultural groups felt keenly that what harmed the individual or the group was "bad" drunkenness was generally disapproved. Biblical accounts indicate that wine was commonly used by Hebrews and also early Christians but drunkenness was sternly condemned.¹⁷ The medieval church continued this concept. Luther and Calvin were not at all abstainers, but thoroughly denounced drunkenness. The Puritans in the New England states used alcoholic beverages but considered drunkenness bad because it "meant loss of time and set a bad example for young people."

This brings us to the role of social pressure. As defined by Hill⁹ social pressure is "the belief that there are certain social or personal advantages which can be more readily achieved by complying with social custom than by opposing and rejecting it." To "belong," to be accepted by the group, is a basic human need. Since drinking is today an accepted custom in our society, to belong means to drink. Some may comply willingly or even eagerly and others only reluctantly or even rebelliously but nevertheless many do comply.

It appears imperative then that in order to expect a certain discipline or control over drinking habits there is a need to develop a total attitude toward the use or nonuse of alcohol. As pointed out in a study by the Presbyterian Church in the USA¹⁰ "whether or not a person chooses to drink depends....upon the strength of customs or mores....that operate in the primary group or groups to which he is related." As a person seeks to belong, so strong are the cultural forces in motivating the individual, that we expect the Mormon will remain a non-drinker and the Jew a social drinker but not in excess.

A problem immediately confronts us in our society as we find that the lines of the primary group often shift or that a single person may have loyalties to two or more distinct groups. For example, a Mennonite may have family and religious ties with other Mennonites but as a professional person his professional ties bring him into daily and close association with other professional persons of various ethnic or cultural backgrounds. His close friends are persons from both groups. Can we say which group is going to influence most his attitudes and social behavior?

As alluded to earlier, drunkenness and alcoholism have become problems along with the growth of civilization. Dr. Karl Menninger has spoken of

alcohol consumption as "the form of inadvertent self-destruction which seems to thrive best in the most civilized countries." Jesus Christ never mentioned alcoholism and we must suppose the reason would be that this was not then one of the social problems. What then brought about this change?

This question would supposedly be too complicated to be dealt with here. One significant contributing factor, however, as stated by Raymond McCarthy,⁸ is that "the production of alcoholic beverages gradually assumed economic and political importance." Nationalism played an important part. Southern Europe boasted of its wine, Germany of its beer, and England of its ale. The sale of these products meant an increase in the country's coffers. Consequently, competition became keen, manufacturing took on large scale proportions, and advertising became necessary.

Hill⁹ adds an interesting comment in this regard when he says that "while of undeniable value in promoting the immediate sale of its products, (the advertising of the alcohol beverage industry) is probably of greater educational value in building a public attitude which makes possible its continuance in the face of the incessant attacks and the abundant evidence of social damage."

The above should cause us considerable concern. Note the conclusions which we have just formed:

(1) the cultural attitude and mores of the group determine our social habits;

(2) these attitudes and mores are to a large extent being molded by and for the benefit of the liquor industry. This is undeniably a form of brainwashing which is not only allowed but approved of by the state.

V. The Victims of Alcoholism

The Canadian Department of National Health and Welfare⁶ states that thirty per cent of Canadian alcoholics are either professional, managerial or highly skilled people; fifty per cent are semi-skilled or white collar people and only twenty per cent are from the lower classes. In other words, most of these alcoholics are potentially valuable citizens. Nauratil² analyzed 600 alcoholics in a European alcoholism institution. Of these 600, twenty-five were "only" children, 175 were "last" children. He further found that:

(a) From families of two, there were twice as many last born as first born.

(b) From families of five or more, there were five times as many last born as first born.

(c) From families of three or four, there was little difference.

(d) About one-half of these 600 alcoholics said they were their mother's favorite child.

When Does Alcoholism Begin?

This is a difficult question to answer. Mayer Gross⁵ quotes Pollock who studied 332 alcoholics in 1915 and found that thirty-six per cent had started to indulge under the age of twenty. A further twenty-eight per cent had begun under the age of twenty-five and fourteen per cent had begun under the age of thirty. In other words, most alcoholism has its beginnings in early life. Some investigators find that many young people start drinking as early as ten years of age.

VI. The Stages of Alcoholism

Dr. E. M. Jellinek of the World Health Organization divides the road to alcoholism into four stages:¹⁸

- (1) the pre-alcoholic phase
- (2) the prodromal phase
- (3) the crucial phase
- (4) the chronic phase

In the first stage the social drinker can usually be differentiated from the alcoholic because of the latter's obsessive interest in alcohol. The drinker is usually on the road to alcoholism at the age of twenty-one. It is during this phase and in the transition to the next that the drinker experiences his first blackout. In the prodromal phase the alcoholic begins to gulp his drinks. He resorts to subterfuge, has feelings of guilt, sneaks a drink, carries a flask in his hip pocket for "quick ones." At this point he is still in control of his drinking although total abstinence is the only answer. This period may last five years. In the crucial phase he begins to lose control, takes more than he intended to, drops in to the bar on the way home and has more than one only to miss appointments. In order to compensate for his behavior he begins to rationalize, is compelled to live an existence that compensates for his actions. He indulges in self-pity and isolates himself in his drinking because of his attitude. He builds himself up by tearing the world down. Whereas before his question was, "How does alcohol affect my activities?" now it is, "How do my activities affect my drink?" During this stage he may often forswear drinking and attempt a cure. The chronic phase is reached in the late thirties or early forties. At this stage he loses his family, leaves his home and is driven to skid row by economic necessity. The chief characteristic of the final phase is the "bender," or drinking bout. He may be intoxicated for weeks on end. He will descend to any depths of crime to obtain liquor. Almost any alcoholic beverage

will be consumed. The drinker has reached the bottom of his hell. Recovery is not out of the question but few ever reach it.

VII. THE EFFECTS OF ALCOHOLISM

Physiological effects.

Alcohol is liquid which results from the fermentation of sugar by yeast. When it enters the stomach it irritates the sensory nerve endings and causes an increase in flow of stomach juices and acids by reflex action. It also causes a reflex temporary increase in blood pressure and pulse rate.

If a great quantity of alcohol enters the stomach repeatedly, inflammation or gastritis results and the drinker gets heartburn. Alcohol enters the small bowel and is absorbed into the blood stream very quickly with no digestion necessary. Therefore, drinking into an empty stomach produces immediate results. The blood takes the alcohol to all tissues and organs of the body.

The skin responds by feeling warm because the blood vessels under it open up more. This is why the drunk freezes to death very easily. This causes him to lose all his body warmth.

The kidneys are not affected by alcohol directly. However, the drinker does produce more urine because of the extra fluid he drinks with the alcohol. There is some evidence that the pituitary gland stimulates urine output in response to the alcohol.

The liver is not directly affected by alcohol. This is where most of the alcohol is metabolized - or burned up to CO_2 and water resulting in the release of energy. Each gram of absolute alcohol produces seven calories of heat energy. A man weighing 150 pounds can burn seven Gms. of alcohol in one hour. This is a constant rate. If he drinks more, the alcohol accumulates

in his blood. This seven Gms. corresponds to 2/3 oz. of 100-proof whiskey. This means that such a man can get 1,200 calories a day from alcohol approximately one-half of his daily requirements. This metabolism accounts for ninety per cent of the alcoholic intake. The remaining ten per cent leaves the body unchanged via the lungs (giving the characteristic breath) and via the urine. Calculating the concentration of alcohol in exhaled air or in the urine can lead to an estimation of the blood alcohol level. These calculations are used by the law to give corroborative evidence of impairment of drunkenness.

Alcohol's major effect is on the central nervous system - mainly the brain. Alcohol enters the tissues of the brain and interferes with its function just like an anesthetic (ether) does. The extent of the effect of the alcohol depends on its blood concentration. There are five major stages recognized:

1. 0.015% blood alcohol results in blurred vision.
2. 0.035% impairs muscle co-ordination to the extent that driving may be impaired.

This level can be reached after drinking two ounces of whiskey or two bottles of beer.

3. 0.1 to 0.2% lengthens reaction time and a driver responds from ten to fifty per cent slower to the first sign of danger. When approaching a pedestrian this difference could be fatal.

Euphoria sets in even before the loss of muscle co-ordination. The drinker gets a "glow on" and feels "wonderful." He cannot speak plainly and he cannot walk a straight line. Alcohol also removes inhibitions. As is seen above, alcohol interferes with the higher levels of brain function - those which distinguish humans from animals. It causes the loss of better

judgment and gives courage to perform unusual acts. A study from Sing Sing showed that alcohol played a major role in one out of five crimes.

5. 0.5% blood alcohol levels can render the drinker "dead drunk" or in coma. Once the level reaches the order of 0.55% the breathing center of the brain becomes paralyzed and the victim dies. It is notable that of the poison deaths in the USA, alcohol is second only to carbon monoxide as a cause. When one considers that CO is often used as a means of suicide, alcoholism must be regarded in a sense as subconscious suicide.

What are the long-term effects of alcohol?

What we have discussed above is mainly the immediate effects of alcohol. Occasional bouts of high blood alcohol levels probably have no permanent effects on the tissues of the body. However, if this degree of drinking continues, irreversible damage results. The effects are considered to be only indirectly due to the alcohol. As we stated above a man can obtain one-half of his daily calorie requirements from alcohol. Because his stomach is upset by the alcohol he drinks he is not hungry and the food he eats is poorly absorbed. He therefore gets a poor supply of vital proteins, vitamins, and minerals for vital organs. The liver becomes scarred and functions poorly and may often develop a condition known as cirrhosis. The brain suffers the loss of vitamins and this causes personality changes. Memory is poor and the victim becomes unreliable. He has to tell tales and lies to compensate for this. The nerves supplying the muscles and skin suffer as well. This results in loss of sensation; muscles become weak and the victim develops many other signs of neuritis. Further manifestations of the brain being affected are the DTs (delirium tremens). Following a drinking bout the alcoholic exhibits "the shakes" and may be observed carrying out phantom acts. He claims to see

all types of visions of snakes or other monsters. This is the end stage of his psychosis.

All these organic changes in the body lead to the victim's downfall. As our definition of "alcoholism" states, he is sick in body and in mind and is totally incapable of functioning smoothly in society. Indeed, he often enters his grave suddenly and prematurely.

VIII. THE CAUSES OF ALCOHOLISM

Dr. S. Cohen¹ believes that there must be several factors involved in the causation of alcoholism. These may be grouped into the three categories for the sake of discussion:

1. Physiological or biochemical defects.
2. Psychological and personality defects.
3. Social or cultural defects.

Physiological and biochemical defects.

The question is often asked, "Is alcoholism hereditary?" The answer is not known. However, if it is, there must be a biochemical or physiological basis for it in the makeup of the human body. No proof has been provided but some researchers theorize that there may be a type of allergic reaction to alcohol and that this makes some people alcoholic. Some have suggested that there may be a glandular defect which alcohol corrects by its metabolic effects. There is agreement on one point and that is that the alcoholic's body must have some constitutional tolerance to strong drink because other people would get sick.

Psychological and personality defects.

This is one of the most popular reasons given for alcoholism but it is not complete. It is based on the fact that emotional disturbances and

anxieties are masked by the effect of alcohol but there are many emotionally disturbed people who are not alcoholic. There are many theories on this point and Dr. Lisansky discusses them at length in his article.³ Briefly, they are as follows:

a. Desire for affection. An unloved or rejected or orphaned child grows up with an overpowering desire for affection. Alcohol gives him this symbolically.

b. Adult frustrations. A spoiled or overprotected child grows up very dependent on other people. He finds in adulthood that he cannot face responsibility and finds comfort in alcohol.

c. Ambivalence. Everyone has mixed feelings about things. Children love their parents but often feel like shooting them. This is ambivalence. Some people carry this into adulthood and cannot control it. They feel hostile to their employers on whom they really depend for a livelihood. Alcohol does two things for these people. First of all it reduces the tension of this conflict, and secondly gives them courage to express their hostility.

d. Reduces tension. Any chronically anxious person, for whatever reason, is unhappy. Alcohol makes him happy.

3. Oral fixation. Babies are comforted by a bottle. Some adults never find another way to comfort themselves and they seek alcohol-containing bottles.

f. Escape from internal inhibitions. Alcohol is an inhibition of our better judgment (conscience) and gives the alcoholic courage to act against frustrations and he does things which he would otherwise not do. Furthermore, it gives many an excuse for their antisocial and criminal behavior.

g. Infantile reactions. Children can run away from problems or get help from parents. Alcohol is the alcoholic's "parent" and his avenue of escape.

Sociological or cultural defects

It is obvious that if there were no alcohol there would be no alcoholism. Thus, society must accept a great deal of blame for the existence of this problem. It may be said that the alcoholic is, indeed, a victim of the society in which he lives - he is either overprotected or totally rejected in childhood or not given a chance to mature properly and when he reaches the age where he is expected to be emotionally and economically self-sufficient, society gives him "the bottle" to give him the courage to do so.

Perhaps at this stage one should examine the reasons as to why people drink at all. In "A Manual for Teachers," H. H. Hill⁹ points out that where drinking is not the occasion for assembling (as it is in modern cocktail parties), and where intoxication is not the goal, indulgence creates the fewest problems and is the least offensive. He distinguishes among four principle types of drinking which arise out of long standing custom and tradition:

(1) as a condiment to accompany meals in which wine of low alcohol is used by the whole family, with rigid self-discipline expected of the children.

(2) on special occasions such as weddings, birthdays, and anniversaries in which the quantity consumed varies from culture to culture.

(3) on holidays such as Thanksgiving, New Year, and Christmas, where alcohol is used as a symbol of merriment and good cheer and is consumed along with great quantities of food.

(4) for religious purposes, such as communion services.

The person who for some of the reasons discussed above has a motive for drinking gets his start in one of these ways. He may have handled his problems very effectively in other ways but once he learns what alcohol can

do, his crutches crumble - and for no other reason than society's pressure on him.

Thus it appears that an alcoholic is the product of emotional conflict and society's insistence on his drinking as well as, perhaps, some hitherto unknown physio-biochemical factor.

IX. SCIENTIFIC RESEARCH IN ALCOHOLISM

As we have seen, there is no one cause for alcoholism. As someone has stated, alcoholism comes in people and not in bottles. This makes it extremely difficult for research to come up with an answer. The problem is like a large tree with a huge main trunk from which stem many branches. The research which has been carried on can be divided into two main fields - social and medical. The latter falls into two main subgroups - psychological and pharmaceutical.

Social research into the problem has been going on for a long time. Since man is a social animal and affected by laws of society it was felt that alcoholism could be legislated out of existence.

(a) One means was by the Act of Prohibition. All manufacture and sale of alcoholic beverage was prohibited. This type of law has been in existence for a long time but prohibition did not always abolish the troubles and did indeed give rise to new troubles. In the USA, thirteen of thirty-one states in 1850s had prohibition laws but by 1863 only one retained them. In the 1880s it was again tried and given up, and again in 1917, and beginning 1920 there was nationwide prohibition but in 1933 national prohibition was repealed as a failure in social experience. This whole sequence was in essence an avenue of social research which was not productive in solving the alcohol problem.

(b) Taxation. Heavy taxes were imposed on alcoholic beverages as a means of curtailing the manufacture and use of alcohol. These taxes are still present in most states and our Canadian provinces and as has already been stated, they have far more value as a source of revenue to the government budget than they have as a deterrent to drinking - and indeed they make the financial problem of the alcoholic even more acute. As an experience in social research, taxation has not proved the solution for the alcoholic.

(c) Fines and imprisonment for alcoholism or incidents involving liquor. This type of restraining legislation has even at the present time an important place in our armamentarium against alcoholism and perhaps it does in fact add a little to the treatment of the alcoholic since it often separates the alcoholic at least temporarily from his source of alcohol.

The second field of social research is that of education.

Educational research for the control of alcoholism is done mainly through three avenues. Firstly, again the governmental agencies help to obtain and disseminate information. Then the voluntary organizations such as temperance leagues make the educational program a strong point in their endeavor. Thirdly, impartial activity centers such as universities delve into educational research. In recent times the Yale Center of Alcoholic Studies was established within the laboratory of applied biodynamics at the Yale University. This center maintains a full-time staff of specialists engaged in the following activities:

1. Research in the social, laboratory, and clinical fields.
2. Publications from popular pamphlets to technical books.
3. Graduate study at the annual summer school of alcoholic studies, films, etc.
4. Therapy - diagnosis and treatment centers.

5. **Special services** - usually consists of surveys regarding various aspects of the problems of alcoholism.

This function of the educational research is twofold.

1. **Preventative.** The prevention of the entanglement of alcoholism in new individuals. Teaching about alcohol has been required in the schools of most states for two or three generations, but classroom education is not enough. Such examination of the materials and methods of teaching about alcohol have convinced many educators that there is much room for improvement. As a result, teacher groups and government departments have been revising old textbooks and preparing new manuals and bettering teaching aids. The Association for the Advancement of Instruction on Alcohol and Narcotics has been formed and is responsible for much research in teaching aids.

The second function of educational research is the improvement in rehabilitative resources available to the alcoholic person. Alcoholism has been recognized by large industries as a major problem and many companies have embarked on an educational rehabilitation program for their employees. It has become apparent that the serious deleterious effects of alcohol on an employee's work do not show for as long as ten years. Among these companies who offer this program are Allis-Chalmers, DuPont, and Eastman Kodak.

Medical research, like social research, is constant and widespread, deals with both prevention and treatment of the alcoholic and the final chapter in the solution of the problem has not yet been written.

Current medical treatment can be divided into psychological and pharmaceutical and these two methods are used together in every case and cannot be absolutely delineated.

Psychological Treatment Research

Dr. J. F. Janzen relates the following experience: "I have had one case which I handled as a psychiatrist when I was a psychiatric intern in North Battleford hospital. Initial approach was directed at establishment of good rapport between the physician and the patient who had been admitted as a voluntary patient. I saw this patient at least twice a day for one-half to three-quarters of an hour and during this time became well known to him and gained his confidence and friendship. As the time went on he revealed his personal problems to me in increasing detail and in more personal element. When normal conscious interviews were exhausted the patient was given a combination of Methedrine and Sodium Amytal intravenously and at this time he would reveal problems which he would not discuss at the clearly conscious level. When interviews seemed complete as far as investigation was concerned directive therapy was instituted in order to help this person solve his problems and gain insight in order to prevent recurrence. He was also placed on drug treatment and he was under daily supervision for about three months and totally abstained during this time. At the end of this time he was discharged from the Saskatchewan hospital, having taken the "cure" and indeed he was different person than when he came.

It was indeed a blow to me when about a year and a half later I was called to emergency at the City General Hospital to see a patient, and who should it be but my friend from North Battleford in acute alcoholic intoxication."

Psychological treatment and further research then take the following lines:

1. Individual psychotherapy and counseling. This was the main stay and perhaps still is in this field.

2. Group therapy. In this form of treatment a group of alcoholics get together to discuss their common problems, usually under the guidance of a cured alcoholic or a psychiatrist. Herein lies the value of Alcoholics Anonymous.

3. Psychodrama. We don't know much about this field, but it gives the alcoholic an opportunity to release his tension in dramatics. This method is probably most adaptable to alcoholics with a high intelligence level.

4. In the past few years medical hypnosis has been gaining increasing prominence and it is also being applied in the field of treatment of the alcoholic. The alcoholic is put into a hypnotic state and during this time the hypnotic suggestion is made that the patient refrain from further drinking. We do not know how successful this treatment has been over long periods of time but it is being used in the mental hospitals of the province.

Pharmaceutical Adjuncts to Psychological Therapy.

The first type of medication introduced to aid in treating alcoholics with the hope of a cure were drugs like Antabuse and more recently Temposil. These drugs were hailed as a great advance in treatment and some even regarded them as the cure. The patient would have to desire to stop his compulsive drinking. After a great deal of preliminary psychological investigation and psychotherapy the alcoholic would be put on a daily dose of Antabuse. This drug produces a marked hypersensitivity to alcohol in the blood stream. When the drug is present in the system and the patient takes a small amount of alcohol he becomes rapidly and violently ill. The obvious defect in this

therapy is the fact that the patient when discharged is on his own as far as maintaining his medication is concerned and since the medicine does nothing to offset anxiety it becomes easily possible for him to stop his drug and resume his alcoholic pattern.

More recently the multitudes of tranquilizers on the market have been used to try to allay anxious feeling without the undesirable side effects of alcoholism. By and large this avenue of approach has not been successful and there is no drug manufacturer who regards his tranquilizer as a substitute for alcoholism.

Most recently research has dealt with the psychodelic or hullucinogenic drugs. Recently research has shown that drugs such as lysergic acid and mescoline are extremely useful in the treatment process. Lysergic acid, also known as LSD, is not a medicine and the drug itself is incidental. The important thing is the experience one goes through when he takes the drug. In this experience a person becomes detached from his usual self, he can see into his thinking, his emotions, and his behavior as clearly as though he were looking through a glass. What he regards as his strength and his faults become absolutely clear to him and he can see where his attitudes come from and what they mean for him and for the people around him. In other words, he can achieve a high level of self understanding. The experience of transcending the self, of getting outside oneself, has very profound spiritual overtones and the understanding which a person achieves is often very closely associated with a rekindling of faith and with a deeper and stronger acceptance of one's self and of the people around. He can achieve as a result of his enhanced self understanding, a much greater control over his feelings and behavior.

The use of hallucinogens must be supplemented by intensive psychotherapy. The reactions are explained to the patient beforehand and the drug is not used until the patient has profound confidence in his physician.

Dr. Colon M. Smith (14 and 15) has now quite a number of cases which he has treated with LSD in Saskatchewan and he states that the effects at first seemed to impress him as similar to delirium tremens and that the therapy reaction of the experience was one of fear of the D.T. reactions. Later, however, he noticed an upsurge of previously repressed material and in some respects the effects resembled the state of religious conversion. They felt differently about themselves and their fellowmen and were able to overcome their ambivalent feelings toward parents and other people. Dr. Smith in one of his papers indeed makes much of the similarity of the hallucinogens reaction to spiritual conversion.

This research is comparatively new and long-term follow-up studies are not available. It is also known that in certain patients the drug cannot be used due to physiological or psychological contraindications.

Dr. A. Hoffer, a Saskatchewan psychiatrist, feels that with the above treatment about one-third remain sober, one-third show some improvement and one-third are no better.

It remains to be added that in treating an alcoholic, doctors feel that ancilliary organizations such as AA can help a great deal in rehabilitation of the alcoholic.

X. Theological Implications of the Problem

We have seen, from our study of the alcohol problem, that there are many factors which need to be considered in forming any theological judgment regarding the ethics of drinking or the cause, prevention or cure of alcoholism. One might begin with a look at Biblical references and principles which might furnish us with some directives for a program of action.

References: According to the Study Commission Report on Temperance Policy and Program at the 19th General Council of the United Church of Canada, and private study by individuals within our group, Biblical references neither explicitly forbid or command the use of wine, the alcoholic beverage of the Israelite.

The Report, checked by our members for accuracy, gives the eight words used for "wine" in the Old Testament and the context in which each of them is found:

(1) YAYIN (143x) is used (a) 30 times in passages which describe drunkenness, with or without express approval, (b) 3 times where it is denounced as a sign of extravagance or heedlessness, (c) 10 times where it is forbidden to officiating priests, Nazarites under vow, King while on judgement seat, (d) 6 times where it is forsworn by Rechabites and mourners, (e) 7 times in the descriptions of drink-offerings, (f) 3 times where its use is expressly permitted, (g) 4 times where it is spoken of with open approval, (h) 53 times where it is spoken of with tacit approval, including 7 times when failure of the wine is regarded as a punishment from God, (i) 2 times where it is included among the gracious promises of God, (j) 13 times where it is used metaphorically.

(2) TIROSH (38x) is used (a) 29 times to denote wine as an agricultural product, (b) 1 time to denote drunkenness, (c) 2 times in reference to Isaac's blessing, (d) 1 time expressly permitting its use, (e) 1 time promised as reward to the godly, (f) 3 times promised as God's gift to his restored people,

(g) one time promised as reward to the maidens of Israel on the day of the Lord.

(3) SHEKAR (23x) is used (a) 6 times where it is forbidden to Nazarites and officiating priests, (b) one time where it is spoken of as a drink-offering, (c) 3 times where it is permitted, (i) expressly twice, (ii) tacitly once, (d) 13 times where it is referred to as an intoxicant.

(4) HEMER is used once referred to as God's gracious gift to Israel.

(5) ASIS is used three times, once of wine as an intoxicant, twice of God's blessing bestowed on the restored Israel.

(6) SOBE, used three times always speaks of wine as an intoxicant.

(7) MESEK is used once metaphorically, once of drink-offering and MEZEG, once in simile.

(8) HOMETS (5x) is used (a) 2 times as common drink of the poor, (b) 1 time where it is forbidden to the Nazarite, (c) twice it is seen as vinegar.

Deductions drawn from these references indicate that (1) wine was commonly used by the Jews as well as by people of the Roman-Greco world, (2) there is no justification on linguistic grounds for distinguishing between fermented and unfermented wine, (3) abstainers are to be found but this was generally only for certain periods, (4) drunkenness is strongly condemned.

In the New Testament the word "oinos" is used for YAYIN (LXX?) It appears 28 times, some of these being parallel references in the Gospels. In the Gospels it is used by Jesus analogically (new wine in old bottles) which suggests its fermented nature, and in the story of the good Samaritan as a medicine, again indicating its fermented and, therefore, antiseptic quality. Jesus is contrasted to the ascetic John as a "wine-bibber". Jesus made wine at Cana (variously interpreted by commentaries) and the remarks "good wine last" suggests that the guests recognized it as good wine. Jesus is given wine to drink on the Cross probably because of the sedative qualities of depressing higher brain functions. The epistles (Pauline) warn against excessive use of wine

(one reference advises it for medicinal purposes). There is no indication of the use of wine by Jesus at the Last Supper, but if he was being true to the Passover tradition he would have used a diluted wine for the four cups usually passed around at the ceremony.

The early church recognized clearly the dangers of excessive use of alcohol. Drunkards have no part in the Kingdom of God, and yet the church at Corinth seems to have been plagued by drunkenness. Leaders are to be selected who are not given to too much wine. However, even here there is no express command against the moderate use of it.

In conclusion, references in Old and New Testaments neither expressly forbid or command the use of alcoholic beverages. At times, for religious reasons, abstention is advocated, but the underlying assumption of the Biblical witness seems to be that the consumption of wine is part of the accepted culture.

Biblical Principles Affecting the Problem.

Does the above conclusion mean that there are no Biblical directives other than the admonition against drunkenness which will speak to the modern problem of alcoholism?

From our observations of the times in which we live--the speed, complexities, and modern tensions of living--it has become evident that alcohol is a dangerous catalyst which can ensnare a moderate social drinker. Drinking is no longer a culturally-controlled habit, but has become a vice out of control. Given the proper conditions of social disorganization, it can spread like an epidemic and hence should be recognized as a social disease. Governments are aware of this distress but assume that citizens have the rationality and will power to withstand it. They sponsor "education" institutes to inform the public of its dangers, (at the same time allowing breweries and distilleries to "glamourize" it). Governments, however, are seemingly blind to the fact that

society does not have the rationality and will power to choose, because it is the same society which is already affected by the root causes of alcoholism. The only relatively free decision there is is the decision to refuse the first drink. After that rationality and freedom begin to cease to exist. This argument cannot be negated by saying that certain drinking individuals and sub-cultures in America are free of alcoholism. Individuals change and sub-cultures become assimilated. The trend is to greater than to lesser involvement in the general culture. Tensions are on the increase. If man is a social being and alcoholism a social disease, what can guarantee him immunity from alcoholism-producing complexities of life? Even if alcoholism has its roots in physiological factors, in view of the rapid increase in the number of alcoholics, suggestive of the increase of physiological pre-conditions, what can guarantee him immunity from also being affected physically?

Various other observations could be made regarding the dangerous catalytic effect of alcohol in our civilization--loss of life and limb through drunken drivers, loss of employment, heartaches, poverty of the family of the alcoholic, cost of government agencies, etc. But this is always an argument from effect and does not hit at the root cause--the social disease of our time.

Lest it be thought that "social disease" be too humanistic a term to describe the basic problem, we could substitute theological terminology. Conceived in its ultimate dimension sin is social (in Adam's Fall, we sinned all), though ratified by each individual. This sin has many manifestations in tribal, family and national life. It manifests itself in evil intentions, words, and deeds. It manifests itself in social disorganization (brother against brother) of which the breakdown of family life, divorce, juvenile delinquency, dope addiction and "alcoholism" are but phenomena. In a sense, a redeemed individual is free of the guilt of "original sin" but he often suffers from the effects of it in his personal and social life. By participating in society he may find himself to be bound again by fetters from which he was supposedly free.

Hence it is necessary for the redeemed individual to remain as free as possible from the contaminating effects of society and yet remain as involved, redemptively, as much as possible. In view of the possibility of succumbing to the effects of the social disease or sin, he must abstain where there is a danger of being personally affected. Since alcoholism is a great danger in our time, abstention seems to be the only choice for him personally.

If it is true that the Bible accepts the drinking of wine as part of its culture--a culture which was slow-moving and without many of the modern tensions of living, yet containing many controls which now have been lifted--the question is whether in our time there are Biblical principles which speak to the problem of alcoholism.

The United Church Commission Report found these principles in the Biblical teaching concerning man and his significance in creation and redemption. An abbreviated presentation of the statement is in order.

Man is God's creation. He was made for a purpose, to be a co-partner with Him. Created "in the image of God" he was given freedom to choose or reject God's plan. In rejecting the plan he fell into sin. God further revealed the significance of man by coming in the person of Jesus Christ and dwelling among men. Through His sacrifice He reconciled men to God. Thus, Christ restores sinful men to partnership with God.

Man then, created for God's highest purposes, endowed with the gift of freedom of choice, a sinner by his own willful choosing, becomes a debtor to God, for forgiveness, redemption and restoration to Sonship.

This debt, according to St. Paul, brings the Christian under the Law of Love. A love of his whole being for God and a love for others. Such love claims the obedience of man to the will of God. It also imposes a responsibility in loving concern for his fellow-men. It means that, a Christian's personal choices and habits must be related to man's significance to God. It means also, that our liberty in decision and conduct, must be guided and controlled by the Law of Love which requires consideration and concern for others. Christian liberty involves responsibility to one's neighbour. We must take heed, lest in affirming our liberty, we become a stumbling block to the weak (I Cor. 8:9). To be unmindful

of that, Paul says, can be a "sin against Christ." (I Cor. 8:11)

If it is true that alcohol has become a dangerous catalyst in our society which affects all manner of men, it would appear that the responsibility for its consumption and distribution, whether in the home, the distillery, or the store, is of utmost concern to the Christian who believes he is his brother's keeper. Mere abstinence may be quite irrelevant to this responsibility since abstinence is a policy of withdrawal from society rather than participation in it. Neither does moderation on the part of the individual Christian necessarily mean responsibility, since it too can be applied very selfishly to one's own situation. Negative abstinence and moderation, in fact, may be highly irresponsible positions to maintain in the face of the problem. The alcohol problem is deeper than the question "to drink or not to drink". It is the problem of a diseased humanity which needs to be redeemed from its loneliness, its fears, its frustrations, anxieties, which have even made their inroads into the church community. Removal of the catalyst may be one part of the solution, but anyone who knows the mechanisms of the psyche realizes that a compensatory, substitutionary catalyst will be found that is more effective in releasing the self-destroying tendencies of personality than alcohol has done to date. "For it is not what goes into the man

The responsibility of the Christian for his brother-man involves a total attack on the basic problems of our civilization--its anonymity, its "cog-in-the-wheel man," its exploitation of the individual--the church must re-create a fellowship of acceptance and respect wherein man re-discovers his brother. It must, in prophetic fashion, speak out against the insidious lies of liquor industry which are constantly preying on society.

IX. The Response of the Church

Whereas alcoholism has become such a public menace, endangering and

ruining the lives of millions in our society, and because we believe that man has a responsibility for, both, his brother in the flesh as well as his Christian brother, it would appear that a program of action needs to be adopted embracing the following points:

(1) The church needs to recognize and teach that consumption of alcoholic beverages in our civilization has dangerous possibilities, more so than in previous and present cultures which are different in nature.

(2) The church must see that each person who drinks is a potential alcoholic even within the fellowship of the church. For this reason a vigorous educational program regarding problems and effects of drinking should be undertaken.

(3) The church should encourage (but not force) persons to consider total voluntary abstinence as a means of being personally free of the problem.

(4) The church should not break fellowship with those who permit themselves the liberty to indulge in alcoholic beverages.

(5) The church should maintain fellowship with those who have become addicted and, in consultation with therapeutic agencies, adopt an approach which may lead to the eventual healing of the alcoholic.

(6) The church should assist the family of the alcoholic (where the alcoholic has been a part of the church community) in such a way that they are not left destitute and yet in a manner which will not hinder the alcoholic pattern of recovery.

(7) The church should establish contact with such agencies as Salvation Army, Alcoholics Anonymous, etc., so that both recognize each other's part in the total therapeutic program.

(8) The church should consult with authorities, medical men, social workers, psychologists, regarding the nature and cure of the alcoholic.

(9) The church in a long range program of prevention and cure should

petition the government regarding the possibility of nationalizing the liquor industry, providing more therapeutic services, instituting social legislation, etc.

(10) The church, recognizing the basic reason for alcoholism--the disorganization of our time--should orient its program to providing face-to-face groups wherein man rediscovers his brother and himself.

Raid, Howard

What does this mean to us as a people

What is our concept of God

all our background has changed - we have lost our cultural, social
economic background What does this mean to us today?

Our current economic structure does not support the church

What is the most powerful force in our communities

CHRISTIAN CONCERN, MENNONITE COMMUNITIES

AND AMERICAN AGRICULTURE

Prepared by

Harley J. Stucky, with the assistance of Dr.
J. Lloyd Spaulding and the Freeman agricultural
seminars.

OUTLINE

CHRISTIAN CONCERN, MENNONITE COMMUNITIES, AND AMERICAN AGRICULTURE

WHAT IS THE NATURE OF AMERICAN AGRICULTURE?

WHAT ARE THE PROBLEMS BESETTING AMERICAN AGRICULTURE?

MENNONITES AND AGRICULTURE

CHRISTIAN CONCERNS WITH AGRICULTURE

CONCLUSIONS

CHRISTIAN CONCERN, MENNONITE COMMUNITIES, AND AMERICAN AGRICULTURE

Here in America, the land of plenty, it is difficult to realize that hunger and want are man's daily companions in many parts of the world. "America," declared Stringfellow Barr, "is like a rich suburb surrounded almost entirely by slums."¹ The contrast between our wealth and the poverty of some people was most graphically portrayed by David L. Cohn in an article in the Saturday Review of Literature of May 16, 1953, in the following words: "In Persia I talked with a peasant who had seen a can of our dog food. He said that if he could get such a can once a week for his family, he would be happy."² Knowledge of such conditions of poverty ought to make us conscious of the need for effective distribution of our surplus and agricultural "know-how."

How did it happen that American agriculture became so productive that it has been plagued with chronic surplus? Why was America favored in the eternal struggle for bread? An industrious people, fertile land, the application of an advanced technology and superior methods which come from an agricultural "know-how" are the essential ingredients of a productive and thriving agricultural economy, and fortunately, for Americans all of these elements have been present to an unusual degree. Perhaps the cardinal factor in the transformation of the United States of 1787 was the settlement of the Mississippi Valley and the Louisiana territory. In part it is a story of the interaction of people, land, technology, and "know-how" on the frontier.

First, there must be an industrious people. The Mississippi Valley and the prairie provinces were settled by farmers who were adventuresome and adaptable, possessing considerable agricultural and pioneering skills, blessed with some wealth, and usually, but not necessarily as the European immigrants testify, born in relatively close proximity to the frontier. By and large, the heartland of America was settled by successive waves of farmers who were already skilled in wresting a living from the soil. The price tag upon the land, which varied from \$1.00 per acre to \$10 or more, was above the reach of the average workman.

The pioneer farmer who survived and made good was capable of continually adapting himself to his new environment in such a manner as to make it yield food and fiber in more abundant quantities. As over against the conservative farmers who stayed put and continued to rely on the old tools and the old methods, the pioneering farmers were characterized by their industriousness, adaptability, inventiveness, and ability to make innovations.

The second fact is land. The magnet which drew these farmers from Europe across the Alleghenies to the heartland region was cheap land. "Probably

¹Shaul, M. Richard, Encounter with Revolution, Association Press, New York, p. 4.

²Ibid.

no other motive weighted so heavily as the desire for land....Landholding was a test of gentility....In the new world land was equally open for all.... Cheap land was the magnet which drew immigrants across the Atlantic to America, just as it was later to draw their descendants step by step, across the continent."¹ The pioneering farmers made no compromise with nature; their task was not to adapt but to conquer. They viewed the virgin forests and grasslands as obstacles to be subdued. Millions of acres of virgin timber were stripped away by their axes and millions of acres of virgin prairie sod were turned under by their plows. One generation of men, from 1870 to 1900, turned more land into farms, thanks to the invention of the steel plow, than all their predecessors from 1607 to 1870. In all more than 430,000,000 acres of land were incorporated into farms in a brief thirty-year period, whereas only 407,734,041 acres had been incorporated into farms in the three preceding centuries.²

This accelerated farm activity was closely linked to the rise of commercial farming or the production of commodities for market with the expectation of making a profit. Increased productivity led to overproduction and to a general decline in farm prices with the result that the "gay nineties" produced the farm crises often spoken of as the "populist revolt." The "Golden Age" of American agriculture from 1900 to 1914 came with the passage of the frontier and was a period when free land was no longer contributing new production for the world market of which we were the prime supplier.

Land is the basic natural resource of the earth. In addition to serving agricultural purposes, land supports or is primarily responsible for the formation of the other stores of natural wealth such as forests, fuels, energy resources, and minerals. The agricultural areas, including both arable and pasture land, is about 28 per cent of the earth's land surface. Forest lands cover another 29 per cent, and waste, urban and unused land another 43 per cent. Some areas of the world are more favorably endowed than others with respect to arable land. An index of the relationship between population and arable land is called the man-land ratio. The ratio states the acres of arable land available per person, which for the world as a whole is approximately $1\frac{1}{4}$ acres. Asia averages approximately two-thirds of an acre per person. In Japan, for example, it is about one-seventh of an acre per person, while in the United States it is 2.95 acres per person. The man-land ratio suggests the disadvantage of some of the world's population centers in relation to arable acres and the advantage of other areas. For example, Asia with over half of the world's population, contains about one-fourth of the world's cultivable land. Europe is in a better position but the problem is still acute here. Thus, these two continents, containing 70 per cent of the world's people have but 38 per cent of the arable land, while Canada, for example, has 6.92 arable acres per person.³ Europe and

¹Hicks, John D., The Federal Union, Houghton Mifflin & Co., New York, pp. 17-18.

²Craven, Avery, and Johnson, Walter, The United States - Experiment in Democracy, Ginn & Co., Boston, p. 466.

Atwater, Elton, Butz, William, and others, World Affairs - Problems and Prospects, Appleton-Century-Crofts, Inc., New York, pp. 177-179.

Asia have the alternative of importing food or being plagued with hunger, while other regions of the world, including the United States and Canada are plagued with surplus food and fiber products and must export their excess or suffer the depressive price effects of overproduction.

A third element in American productivity has been our genius for invention and the utilization of mechanical power in place of muscle power. Beginning with Eli Whitney's cotton gin, which brought a boon to the cotton growers, the machine has played an ever increasing role in American agriculture. Another agricultural milestone was the cluster of inventions that improved the plow and gave birth to the first reaper in the 1830s, 40s, and 50s. One could go on and catalogue each invention in cultivation, planting, threshing grain, or the application of mechanical horsepower to these operations. The use of farm tractors has tripled from 1938 to 1958 and since 1945 farmers have increased their number of newer work-saving machinery by 1200 per cent--mostly with machines that hadn't been invented by 1938.¹

A fourth element in American productivity has been our "know-how." Over the past one hundred years we have had the wisdom to invest heavily in agricultural research and education on both the state and the federal levels. The Morrill Act establishing land-grant colleges, the Smith-Hughes Act and others could be cited. We have come to lead the world in agricultural efficiency and production because of our long years of research into agricultural "know-how" and our dissemination of this information among American farmers. American agricultural "know-how" therefore is the product of research and education. We have been amazingly effective in finding new and better ways of producing food. On a scale that surpasses the imagination of yesterday's farmer, today's farmer is copying the assembly line techniques of industry and with the aid of antibiotics, hormones, climate control, nutrition, plant and animal genetics, balanced feeding ratios, automation, hybrids, insecticides, weedicides, fertilizer, and so on, he is increasing his production at unusual rates. Modern agriculture is not only a business; it is becoming a science. Nutritional research and manufactured feeds have given livestock and poultry feeders new productive efficiency. Since 1940 a vast new agricultural chemical industry, made possible by agricultural research, has emerged, producing chemical herbicides and pesticides. In 1956, farmers spent 400 million dollars for agricultural chemicals excluding fertilizers.² It has been estimated that farmers lose 12 billion dollars annually from insects, disease, and weeds, and it is not hard to imagine the "science potential" in this field which adds greatly to agriculture's capacity to produce.

We have not only invested heavily in agricultural research, but through the extension services, periodicals, fairs, advertisements, posters, newspapers, radio and television, and other media, we have done a thorough job of selling farmers on more efficient methods of production. As a result we are increasing the unit of production per man, per acre, and per unit of livestock. Since 1910, U. S. farmers have doubled their total output, tripled their output per man-hour, and are now operating their farms with one-third less manpower.

¹Time, March, 1959, pp. 74-78.

²Battles, Roy, "Our Capacity to Overproduce--An Appraisal of the Situation," a paper read at the National Farm Institute, Des Moines, Iowa, February 21, 1959.

In 1820 each U. S. farmer fed himself and two others, in 1940 himself and ten others, and today he is feeding twenty others, and by 1975 experts predict he will feed forty-two others.

The biological, mechanical, and chemical revolution has helped American farmers to feed Americans better with a smaller proportion of the nation's man power than anywhere else in the world. In Russia, it takes over 50 per cent (not 10 per cent as it does here) of the country's workers to produce the food and fiber for the rest of the population. In many other countries the percentage of man power required is considerably higher. In the United States, 90 per cent of our man power is used off the farm, which makes possible the production and consumption of many more non-farm goods and services than would otherwise be possible.

Society has also reaped from its investment in the application of scientific knowledge to agriculture in an abundance of cheap food. The highly competitive structure of most lines of agriculture has assured that these innovations will be adopted widely. The cost of this food to the urban dweller or consumer in terms of the man-hours required to pay for it, has been declining. Because the food dollar consumes such a small proportion of the U. S. consumer's total expenditure he has more money left to purchase non-farm items. The spurt of agricultural technology also gives rise to the supply problem with the consequent instability in price and income prospects for commercial agriculture.

WHAT IS THE NATURE OF AMERICAN AGRICULTURE TODAY

1. Today's American agricultural plant has about 7 million workers, 8 million machines, and 400 million acres, and is producing a surplus of from four to eight per cent above the domestic and foreign requirements.
2. From 1910 to 1959 Americans have moved 8 million machines into agricultural production and 6 million workers out. As agriculture becomes more efficient the units of production become larger (the average size of the farms has increased, so has the size of dairy and beef herds, poultry flocks, etc.) and the number of workers needed declines, resulting in a flow of population from the rural areas to the urban areas.
3. Change is the keynote of agriculture. More changes have taken place in the last ten years than in the last hundred and the rate of change is being accelerated, giving rise to the term "the agricultural revolution." Today, for example, farmers are not only taking big steps in farm mechanization, but they are applying automation to the animal industry and to their farms in other areas. The technological, biological, and chemical "know-how" discoveries in the field of agriculture or in areas related to it, will not only continue to change agriculture, but they shall continue unabated and at an accelerated rate, and will greatly increase the unit of production per man, per acre, and per unit of livestock or poultry.
4. The application of science and technology will result in greater efficiency in agriculture which is already leading the rest of the economy. The output per man since 1940 increased 30 per cent in industry and 83 per cent in agriculture.¹ The over-all agricultural production has risen at an over-all

¹Ibid.

4.7 per cent from 1938 through 1957 as compared to 2.2 per cent for the rest of the economy.¹ This is indelible testimony to the spectacular results of research and education on the ingenuity and ability of the American farmer.

5. The result has been a tremendous and expensive stockpiling of American surpluses. In 1959 each American family had approximately \$131.89 invested in surplus food. Americans are paying approximately 3 million dollars a day for surplus grain storage and this at a time when some people are undernourished locally and starving abroad. At the end of May, 1959, the United States government and its people had \$6,105,000,000 invested in "surplus" wheat, corn, cotton, and other products. The government also held loans of \$2,700,000,000 on similar commodities. In 1960 the figure rose to something over 8 billion dollars invested in surpluses. The cost of managing these surplus stocks in terms of storage, interest, and other charges is about equal to the amount being spent by the federal government on all water-resource projects including flood control, reclamation and improvement of rivers and harbors.

6. The farm output is not a planned output like that of a company but is the sum total of individual outputs. In most areas the demand for a product is related to the increase in population plus the levels of income and employment, whereas the demand for farm products is closely correlated to the increase in domestic population plus whatever can be disposed of abroad. While there is some merit in the economic principle that farmers can make money by selling a larger and larger volume cheaper and cheaper per unit, that income equals volume sold times the price, here too the economic laws often work in reverse when applied to agriculture. For instance, from 1950-1957, the total U. S. agricultural output jumped 12 per cent but the gross cash returns increased less than 5 per cent (from 28.5 to 29.8 billion dollars). Production expenses during the same period jumped from 19.3 to 23.4 billion dollars, or over 12 per cent, thus bringing net farm income down over the seven-year period (even when government payments are added) to 11.8 billion dollars for 1957 as compared to 13.2 billion dollars in 1950.

7. Because of the economic "pinch" farmers are experimenting with "vertical integration" which is in reality a new economic organization, and "agri-business," and other innovations. They are also thinking of organizing more effectively, of developing more effective farm organizations, of utilizing farm co-operatives to greater extent, and so on.

WHAT ARE THE PROBLEMS BESETTING AMERICAN AGRICULTURE

In 1949, there were 2,088,000 farms which produced a gross value of products of \$2,500 or more, and hence are called "commercial farms." These commercial farms produced 88 per cent of the value of all farm products marketed for the year. In 1949, there were also 3,291,000 farms which produced less than \$2,500 and these are called the "non-commercial" farms. We must now turn our attention to these two sectors of American agriculture.

¹Time, March, 1959, pp. 74-78.

The Problem of Rural Poverty: The 3,291,000 non-commercial farmers produce little for sale and thus governmental farm programs are of little consequence to them. Agricultural statisticians have analyzed these farms to find out who operates them, under what conditions, and where they are located. They have found that fully half of the group were occupied by families deprived of the husband or wife, or the operator was under 25 or over 65 years of age, or the operator or members of his family worked off the farm to bring the family income up to \$2,000 or more. Although these families are found in most rural communities, they are found in greatest numbers in the Southeast, in the Great Lakes states, and to a lesser degree in the Pacific Northwest.

According to USDA studies the children reared in these circumstances suffer from an inferior education, often have inadequate diets, and generally do not have equality of opportunity. The workers on these farms are one-fourth to one-half as productive as those on the average commercial farm. Since poverty breeds poverty this situation is not only a problem of low income, but actually one of rural poverty. Moreover, the differences between the low income non-commercial farmers and the commercial farmers is greater than it was a hundred years ago. "In a sense the low income problem in agriculture is the problem of living in the last half of the twentieth century with an eighteenth and nineteenth century type of agriculture and rural community." The low income sector of agriculture is poorly organized and has few spokesmen. Local leaders within the low income communities are poorly informed and they often confuse rather than clarify the issues.

According to USDA studies the educational standards are lower, the land poorer, the units smaller, and the yields per acre or per unit of livestock lower than on the commercial farms. In spite of these handicaps, most social scientists are agreed that low income farmers can double or triple their output on existing farms by improving farm practices. A co-ordinated effort to stimulate these farmers to acquire an interest in improving their practices; create an awareness of opportunities of higher levels of production and family living, provide technical assistance, integrate educational and credit programs, and increasing the size of the farming unit. Low income farm families should also be assisted in finding non-farm jobs through a better informational service on job opportunities, aid in housing and other services to facilitate an adjustment, and by bringing new industry into the low income farming community.

The migratory worker in American agriculture has continued to be important in areas which do not readily submit to mechanization, such as cotton, fruit, vegetable, sugar beets, and other agricultural activities in California, Arizona, the Pacific Northwest, the irrigation regions of the High Plains, and certain areas along the Eastern Seaboard. The character of their work requires mobility which means that the education of their children suffers, their community ties are weak or nonexistent, their earnings low, and their housing substandard. These workers need the protection afforded industrial workers, such as unemployment compensation, survivors and old age retirement benefits, social security, and perhaps even the collective bargaining prerogatives if the stigma of "second class" citizenship is to be removed from this group.

Many church groups have carried out a spiritual ministry to these people and often this has been a co-operative enterprise. This ministry must be encouraged and expanded.

Studies indicate that the income per farm worker compares favorably with income per non-farm worker in the northern and western states. In the southern states, the Appalachian Highlands, and on the smaller, less productive farms, income per farm worker is generally lower. The basic economic reason for this fact is that with increased mechanization fewer workers are needed from year to year. Moreover, there are almost twice as many farm boys reaching working age each year as there are vacancies in the farm labor force (including farm operators) due to retirement and death. This continuing excess of farm labor relative to job opportunities makes for low returns to farm labor which in turn encourages migration to the higher paying non-farm jobs. This wage differential seems to be an essential economic motivation for migration.

The commercial farmers have their own peculiar set of problems. They suffer from price and income instability which often affects their investments of capital in agriculture adversely. These farmers are caught in the treadmill of technological change and their long-term income prospects are not bright. They are also caught in the governmental subsidy programs which freeze the present agricultural patterns, where more flexibility may be needed, and which while proposed as "emergency" devices become standard practices producing established market prices. Today, if the subsidy were suddenly removed the farmer would be penalized for his efficiency with greater over-production and lower prices.

The central aim of the farm price-stabilization programs is to prevent farm prices from fluctuating as widely as they would under free market conditions. By assuring farmers of relatively stable prices they have been able to make labor-saving capital investments and adopt other improved farming practices. The result has been a more efficient production and the total output has been increased by almost 50 per cent. But in spite of the economic benefits of past programs there is widespread disagreement on the effects of specific price-stabilization measures.

Farmers are caught in a treadmill of technological change from which they cannot escape. If they wish to remain in agricultural production they must continue to explore ways of increasing their efficiency and meeting competition. This treadmill of technological change is revolutionizing the supply side without any corresponding developments on the distribution side of the ledger or at least there is a lag on the distribution side.

The economic pressures to secure a profit or make a living are in many instances so great there is a great temptation to mine or exploit the soil. Thus the American agricultural plant suffers from wind and water erosion, the competitive struggle to get the most out of the land, or the indifference and neglect of the non-commercial sector.

Whether politically feasible or not, but the case for an orderly planned management of stocks of surpluses between food surplus and food deficient areas of the world seems overwhelming. These relationships have a quasi-commercial aspect as in the case of the International Wheat Agreement.

Doubtless, there would be a role for a UN effort to appraise the needs and administer nonpolitically in areas of human need produced by great natural catastrophe or war. Perhaps in this way we could effect a bridge to the starving millions in China. Certainly it should be clear from our humanitarian Christian philosophy that we must subsidize liberally the sale of food abroad and expand trade whenever possible, even though these measures will not provide for a long-term adjustment of our capacity to produce.

P. L. 480 was really set up to bail the Commodity Credit Corporation out of its difficulties by prescribing that the Secretary of Agriculture may distribute surplus commodities when it doesn't affect the domestic prices or markets. Domestically one out of nine Americans receives food or fiber from this program, while abroad it has reached over 60 million people in 90 countries with a value of over \$210,000,000. There are many problems even with such a constrictive distribution of surplus foodstuffs. The food is not the kind of commodity generally needed; the volume is not steady; there is a lack of transportation and storage facilities; especially abroad, there are variations in habits and customs; for example, in the Orient they don't bake, hence they can't use our flour; there is widespread fear abroad that these surpluses are "dumped," thus upsetting local markets; there is a widespread callousness about human misery, and the voluntary agencies through whom this "people to people" program operates are limited in means and personnel.

Even domestic changes in taste, merchandising, such as packaging in convenient amounts, pre-cooking, other "built-in maid services," uniformity of product, mass displays and advertising, have a tremendous effect upon the distribution of a commodity and this in turn affects its production.

Another series of problems in the commercial sector of agriculture deals with land tenure and credit needs. All too often a rented farm is a run-down farm. Not that all rented farms are run down but there are enough such units to cause many people to look on farm tenancy as a social evil. On many rented farms soil fertility is depleted, fences are allowed to deteriorate, needed building repairs are neglected, and soil erosion continues unabated because the landlord wants to get the "most" out of the farm or is indifferent to it, or being aged, and this applies most frequently to widows, needs all of the available income from the farm to make a living. Where there are tenants there is need for sound management and leasing contracts which will give the tenant sufficient security to take an interest in the farm.

Likewise there is need to develop governmental policies which will encourage family rather than corporate farming, and to develop a sound practice in transferring the farm from one generation to the next, and to provide young people with the credit they need to get started in farming. In many communities capable young men who would make good farmers are prohibited from fulfilling their vocational aspirations because of the stringent capital requirements which on a typical farm run anywhere from \$7,000 to \$25,000 in livestock and equipment and from \$20,000 to \$100,000 or more if real estate capital is included. All too often, "if you don't happen to marry a farm or inherit one -- you're out of the industry."

MENNONITES AND AGRICULTURE

As Mennonites, we are caught in the treadmill of these facts. Historically we have been farmers, as our roots are anchored to the soil, our heritage has been rural, and our character traits rural. It appears now that our communities which were relatively homogenous and stable in the Golden Age of American agriculture are being undermined, that considerable numbers of our people are moving to the cities, that financial institutional support may be jeopardized, and much of what we have called the "Mennonite way of life" is being threatened by the rapidly changing conditions.

Agricultural revolutions are not foreign to our people. Mennonites participated in the advancing frontier from the Atlantic Seaboard to the Mississippi Valley, the High Plains, and the Pacific Coast. In the period from 1870 to 1900 and later in Canada from 1925 to 1934, Mennonites participated in the dramatic struggle of subduing the last great American frontier by breaking the prairie and "plowing the dew under." They were part of that valiant generation who from 1870 to 1900 incorporated 430 million acres into farms and in their particular case much of it was planted to wheat, a commodity which had been brought from Russia.

With faith in God, supplemented with hard work, frugality, and persistence, our fathers built houses, barns, granaries, schools and churches, planted orchards and trees, seeded their fields to wheat, corn, oats, and barley, and raised livestock. One writer after observing how diligently they worked through the fall of 1874 concluded that "one season will show the effect of this persistent labor by these people..."¹

The Mennonite communities were relatively prosperous and stable from 1900 to 1945. They varied in size from a half dozen or so families to several hundred or more families. They were geographic, psychological, and spiritual entities centering largely in the country church. Alexanderwohl was and is the largest rural congregation in Kansas. Mennonites were geographically knit together by proximity, vocational homogeneity (they were all farmers), culturally by their European background, and spiritually by their Anabaptist-Mennonite heritage - though the shades of interpretation varied with the particular persuasion to which an individual belonged even in the same general community.

Today, under the impact of the agricultural revolution and the lure of urban living, Mennonites, either as students or adults, have moved into non-Mennonite communities both rural and urban, often losing their identity. Geographically, Mennonites are spreading out. Economically, there is a proliferation of vocational interests; culturally, Mennonites are bound to various standards of living and have been assimilated by the surrounding American culture in varying degrees. Spiritually, Mennonites have yielded to a barrage of ideas and opinions that range all the way from Secularism to Pentecostalism and Unitarianism to Fundamentalism.

In a study of the occupations of the family heads in the Eden Mennonite Church, Moundridge, Kansas, in 1959 as compared with 1949 it was found that the percentage of farmers had declined from 56.1 per cent in 1949 to 31.5 per cent in 1959, and the number of farmers who earned part of their income (defined as a month or more) off the farm rose from 14.5 per cent to 25.8 per cent and

the number of non-farmers from 12.7 per cent to 22.6 per cent in the same decade. So we have lost much of our affinity, and the farm revolution, coupled with other influences, raises in a most urgent manner the question of the survival of our rural communities and rural churches.

Most Mennonite rural communities are still intact but there is evidence of declining vitality due to shrinkage in population, loss of leadership, and decline in wealth. The stronger communities--stronger in terms of numbers, economic wealth and church leadership--have generally fared better than the weak ones, but even here the effects are noted as the Eden study indicates. But the loss of membership in the smaller rural churches is of special concern for these institutions in terms of today's inflationary cost of living are marginal in terms of the budget which they can raise, the minister's salary which they can pay, and the church activities which they can carry out. Since 1947 the rural population has declined 36 per cent and while the impact may not have been as great in Mennonite communities, they are not immune from these trends. In some communities many of the people are living in the old houses but are working off the farm in town. From this it becomes apparent that as urban employment opens up new vocational opportunities that there will be a diffusion of occupation in place of the old agricultural homogeneity even though in a geographic sense the people remain in the old community.

CHRISTIAN CONCERNS WITH AGRICULTURE

God in his infinite wisdom created the earth and everything in it and man, the crown of God's creation, was charged with the task of subduing the earth and having dominion over the fish, the fowl, and all other creatures (Gen. 1:28). "The earth is the Lord's and the fullness thereof." God, the Creator, has made abundant provision to satisfy human needs by the natural resources over which man has been given the responsibility and stewardship. These resources are to be used to glorify God and to serve man everywhere.

Jesus Christ revealed the love of God for man and by his life, teaching, and death emphasized the need to sacrifice for others. In a society of abundance the Christian is faced with a stern imperative to share sacrificially with those in need.

The Christian motivation for the conservation of natural resources arises from our Christian doctrines of creation, love, and redemption. God, according to the Christian view, is the creator of the earth and all its elements, and man, also a part of divine creation, is ordained to have dominion over the earth and to participate in the continuing creative processes of nature by sowing and reaping, and so on. From the doctrine of creation flows the Christian concept of stewardship which defines man's relation to natural resources as that of a trustee and as such he is to conserve, develop, and use resources for the glory of God and the benefit of others, including posterity.

The teaching, "Thou shalt love thy neighbor as thyself" denotes respect for the rights and welfare of others and a concern for social justice, and thus is basis for conservation and wise use of natural resources. We must use resources wisely because they are the basis of the material abundance which

supports the good life of this generation and of future generations of Americans and people everywhere both now and in the future. The doctrine of redemption suggests a certain sacramental quality that is present in life. Paul called upon the Christians to present their bodies as "a living sacrifice, holy and acceptable to God." In a similar vein man's use of and enjoyment of nature suggests that a Christian have a profound reverence for the physical world.

Conservation of natural resources suggests good management and wise use and development as over against a careless, thoughtless, wasteful exploitation of them. Some of the specific problems are as follows: soil, water, mineral and energy, and natural beauty and wild life.

Soil conservation is both a private and public concern since the thin layer of top soil is the most productive. Therefore, the utmost emphasis must be given to co-operation with nature to preserve and build up this basic resource. Every farmer, owner, tenant, hired laborer who owns, operates, or works on a farm, range, or forest, has the responsibility to discover and practice methods which will conserve, restore, and enrich the fertility of his soil. Private efforts should be supplemented by institutional, state, and federal programs.

Water conservation is of vital concern to agriculture, industry, and urban community life. An adequate water supply is essential for a thriving agriculture, for the needs of industry, and for the private citizen in an urban community. To conserve this increasingly valuable community will require programs of water conservation, flood control, water and soil planning on the smaller watershed tributaries, irrigation, municipal water supply, navigation, forestation, wild life conservation, and recreational facilities. The successful development and conservation of the water resources is the vital concern of individuals, voluntary associations, and government on all levels.

Mineral and energy conservation is vital since these resources, including oil and natural gas, do not correspond to the needs of population concentrations nor the political boundaries of nations. Despite the abundant world supplies of valuable minerals, caution should govern programs of development and use, and wasteful practices in the use of nonrenewable mineral resources should be eliminated. The peaceful uses of atomic energy should be diligently developed for man's benefit.

Natural beauty and wild life is more important than ever in this time of increasing leisure and abundance. Urbanization, industrialization, and automation tend to increase man's need for recreational opportunities associated with outdoor sports and the enjoyment of natural beauty.

The Christian conscience must be ever alert to the issues and problems of conservation and to the necessity of encouraging and supporting desirable programs.

Moreover, the Christian needs to be sensitive to the fact that conservation is a relative term which does not indicate a definitive course of action, and that it may take different forms emerging from specific situations, or that in the same or similar situations human decision may effect its thrust into one direction or another. Perhaps some of the following questions will sharpen

this point. Shall we use this forest for recreation or pulpwood, or for lumber for building purposes? How shall we allocate a scarce resource as between the present and future use? Shall we sacrifice presently larger agricultural crops in order to rehabilitate our soil to enjoy larger crops in the future? How shall we arrive at a decision in each case with respect to the alternative possibilities? Which individual or private association or on what level of government should the activity be carried out? How shall we use our productive power and for what ends and goals? The way in which people use their productive power is a reflection of their way of life. Economic goods are but a means to some ultimate ends. Too often in modern America we assume that economic activity is but an end in itself. Agricultural productivity may be geared to (1) private consumption, (2) for activities of voluntary groups such as churches, schools, and social service agencies, (3) greater leisure, (4) national defense, (5) to help our neighbors abroad, and so on.

The church is the "community of those who care!" It encompasses a group of individuals who are concerned about the integrity of society and who are sensitive to the needs of all. Christians know that life is lived and evaluated in terms of relationships. The first of these, from which life derives its meaning and strength, is the God-man relationship, from which the man-to-man relationship is inseparable. In contrast with the standards of a secular culture where status, prestige, power and wealth, security and comfort are given top priority, the Christian experience puts service to others, personal growth, and sharing in the development and distribution of life's goods.

The church has a redemptive role for the individual and in society. We need to translate personal piety into social action. Our abundance could alleviate much of the world's misery and suffering. The church is involved in the agricultural revolution. Those who have a Christian concern must make the message of Christ relevant. We must make our personal piety be socially relevant, with moral sensitivity, and keenness of intellect bring into being the whole gospel of Jesus Christ to the whole man in the whole world.

The problem of achieving a good use of our abundance and to allocate it wisely, consistent with our Christian concepts and ethical principles, requires considerable thought. There is no clear and direct relationship between the amount of economic goods at our fingertips and the degree to which we achieve the good life. Abject poverty obviously stunts human personality, but so does abundance. For those possessing abundance are subject to the constant temptation of over-concern with material possessions and creature comforts. So the ideal must be to eliminate poverty and to utilize productivity or abundance as Christian stewards.

Christians must quicken their compassionate concern for those who do not share equitably in the abundance of economy.

As Canadian and American Mennonites we are laboring under a spiritual concern that our brothers are hungry and we have in our hands the greatest agricultural productivity ever placed in the hands of a civilization and we are humbled by the fact that we don't seem to be able to bring food and hunger together. No people dare call themselves Christian if they fail to relieve want wherever it exists. Nobody has the right to live in isolated plenty in the midst of a

needy world and to expect to avoid the withering of its Christian spirit. As stewards of abundance we must in simple brotherhood share with those in need.

Nationally, we must also rise above the all too common program of chastising our enemies and rewarding our friends in our distribution of food and fiber.

Part of the problem lies in our efforts to restrict the free flow of goods. The twentieth century has brought restrictions on the free movement of people or the free flow of goods and capital and this enables surpluses to pile up in some parts of the world and people in another. If you restrict the movement of people (of course, there might be a voluntary concentration of people even in a world without restrictions) then it is imperative to allow goods and capital to move freely across national boundaries. The dimensions of our Christian obligations are such that we cannot discharge them short of granting access to the basic necessities of life to everyone. It is important to give of our abundance to alleviate hunger and provide protection against the elements, but it is even more important to enable people to help themselves by establishing proper trading conditions and assisting in the development of facilities and institutions abroad. Any program of extensive selling abroad needs to be accompanied by a generous purchasing from abroad and a sound economic capital development program abroad in the form of investments, both government and private, will contribute to this end. Moreover, in order to encourage economic growth and development abroad we probably ought to invest at least two billions a year abroad and ought to be prepared to turn it over to the people whom we seek to help. And we must guard against being "overly protective" of our own interests, for as productivity expands in other parts of the world more commodities will seek the American market and we must not allow ourselves to strangle competition by raising tariffs.

We must assist people in their endeavor to help themselves, sharing not only our goods, but our knowledge, techniques, methods, and creative spirit. To this end Christians should support participation by individuals, private agencies, and governmental programs which are designed to help people help themselves. Such programs should include the promotion of mutually advantageous world trade and assistance in the development of the less economically developed countries of the world.

Within abundance, want still exists internally in certain geographical areas and for certain groups. Thus even within the American and Canadian economies of abundance, because of a lack of proper distribution, want still exists. Even in the agricultural sector itself there are the minority groups, sharecroppers, Negroes, immigrants, migratory workers, hired farm laborers, and small scale or part-time farmers whose incomes are relatively low. The Christian conscience in an age of abundance must be troubled until these pockets of want are changed to areas of opportunity for substantial progress.

We must export our agricultural know-how. Our problem is one of helping the underdeveloped areas to adopt the Western "know-how" of food production wherever applicable. Much useful technology and "know-how" also lies abroad, as the United Nations experience has demonstrated, and we should be zealous to see this work go forward and to apply it to the underdeveloped areas with as much enthusiasm as our own. We can donate millions of dollars worth of food

at home and abroad and while this is essential aid in a moment of distress it is no permanent solution and nobody really wants it because it's distressing to those who receive it and degrading to the givers because it gives them a false sense of price and places the power of life or death in their hands over the starving millions--a power which only God should have. The world will not be redeemed by handing out a few crumbs of things we don't need or want. What is needed is to give away a little of ourselves as well as our surpluses.

The Christian must also be sensitive to the great dislocations that occur in a world that is rapidly changing and that is forcing adaptation and change upon many farmers in spite of the pockets of resistance of various groups or classes via an unceasing stream of inventions, discoveries, and innovations. The mark of our time is change and the agricultural revolution must fall into the category of one of the dramatic upheavals of our time. In addition to the fact of population growth and mobility, we have changed from an agricultural to an industrial economy and from a nation of farmers to urban dwellers and "rururban-ites." This is also a problem of Mennonites, as the Mennonite Weekly Review editorialized on January 9, 1957: "It takes no speical prophetic insight to declare boldly that the future of Mennonites in America will be very different than their past. Everywhere there is evidence of a rapid urbanization of our people. The pace began some years ago, and today the trend is in full swing. Even those who plan to continue to farm are moving to the towns and cities in great numbers, often neglecting or selling the farm buildings. The result is that our rural churches are getting smaller and smaller and our city churches are getting larger and larger."

As the agricultural revolution frees more and more farmers, and certainly more and more children of farmers, the city church members must be ready to welcome them and to extend a helping hand. Urbanites must keep in mind that because of the ruthlessness of economic forces which crushes many farmers, freezes them out, there are many scars of bitterness and hatred which remain as residue. Unfortunately, many of these people will become sour on their Mennonite faith or are so thoroughly disgusted with their country brethren that they would like to escape or lose themselves in the city, thus losing their Mennonite faith. Moreover, the city is a new experience for many, baffling and confusing, and the adjustment to its life difficult to those who have been reared in other traditions. The warm friendship and timely counsel of urban Mennonites might save and redeem many of these people for the Mennonite church and Christianity in general.

The focal concentrations of power and culture are the towns and cities like Berne, Indiana; Buhler, Kansas; Henderson, Nebraska; and Freeman, South Dakota. The people who live in these towns or cities have the responsibility of planning, promoting, and working long and arduously so that the community will provide more services and job opportunities and so on. Some towns and villages grow while others ebb away. Perhaps this is due to geography, such as fertile soil, or a coveted resource, or it lies at the crossroads of transcontinental highways, or Uncle Sam is making a great expenditure in the community. But more often than not it is the result of deliberate planning and promotion. In a similar way the successful agricultural community is not the product of happenstance but the result of systematic and deliberate effort.

CONCLUSIONS

1. The agricultural revolution is a continuous process of applying technological, biological, and chemical science to agriculture with the prospects of more efficient production per man hour, per acre, and per unit of livestock. The Golden Age of agriculture in which our communities emerged and existed prior to 1945 is gone and change - transition is the hallmark of our day.

a) The production per capita is probably greater on the farm and is growing more than twice as fast as the production per capita among city dwellers. Depressing agricultural prices, competition, and ever greater investments in machinery and newer farm processes and techniques, will result in even greater efficiency. We must encourage our people to become as progressive and efficient in their farm operations as possible. God does not want us to practice inefficient and slovenly farm operations, or the methods of 1920 will bury our communities in the economic race.

b) As a church, we must assume more responsibility in helping young people get started on the farm. Perhaps the church should organize and buy land or develop credit facilities or strengthen our mutual aid program.

c) We must also strive to enable Mennonite farmers to transfer their rural properties to individuals who will maintain and develop the community fabric, without economic prejudice.

d) We must encourage stewardship of the soil and the best conservation practices.

e) We must not merely share the abundance of things we don't want or need with those in need, be they at home or abroad, but we must strive to find better methods of distribution, seek to alleviate restrictions on the flow of goods, share our "agricultural know-how" with the underdeveloped, invest in facilities abroad, and bear graciously such competition which may come when others too can produce not only for themselves but also for others.

2. With reference to the rural church:

a) We need to re-study our "congregationalism" with a view of finding administrative and organizational assistance for small churches in rural communities. Mennonites dare not abandon their nonpaying outposts, as Protestantism has abandoned the heart of the city for the suburbs.

b) The rural church may have to be revitalized with better trained personnel, functional facilities, relocation and consolidation, and a more thorough commitment to the gospel of Christ. If the one-room schoolhouse is out-of-date perhaps the simple-meeting house which served the immediate neighborhood in the era of the Golden Age of American agriculture is also out-of-date. In many communities closer co-operation and consolidation of various Mennonite persuasions might be a way of revitalizing weakening rural churches.

c) The rural Mennonite church must confront its members, old and young alike, with a greater enthusiasm for the Mennonite faith so that we can eliminate the leakage from the Mennonite fold in the migration which must inevitably occur from the country to the city.

d) We must also prepare our people for urban living and a wide variety of vocational opportunities. We must deplore the situation in which our people pursue economic opportunities and vocational developments largely because of the economic rewards and with little thought of spiritual values in their vocation or the communities into which they are lured by promising wages or salaries. Our youth should be made aware of all the vocational options both urban and rural with the view of optimizing their talent for society and for their self-satisfaction as well.

e) We must encourage the development of the Mennonite faith in the city or on the farm wherever our people are. To do this, we must give up the dichotomy of putting rural virtues against urban vices. The farm revolution is diminishing to the vanishing point most of the so-called rural virtues to which we have clung so tenaciously. Let me illustrate. There was a time when our church boldly proclaimed that agriculture stimulated the Christian faith because the farmer is daily thrust upon the resources of God. City people, by contrast, were supposed to be living in a man-made mechanical world where the elements of nature had relatively little effect, and so we insisted that he could not worship God with the same enthusiasm. Today, however, we are living in an age when men are manipulating activities on the farm with science and technology and economic organization to achieve greater productivity, and thus the farmer, like his urban cousin, is living in a man-manipulated world. Or we said that farming promoted thrift and frugality in contrast with the commercial world which urged men to spend freely, so as to distribute more goods and services, in order that the community might blossom with more jobs and greater rewards for goods and services. Today the farmer finds that he too is living in a commercial world. We must conclude that the ringing words of Dr. E. G. Kaufman when he declared at the Buhler Farm Study Conference, "Either the Mennonite gospel is fit for the city or it isn't fit."

f) Our rural community centers like Freeman, Berne, Moundridge, and so on, must intensify their efforts to bring industry into the community and thus to provide the goods and services and the job opportunities which our people so desperately need. Hesston with the Hesston Manufacturing Company is one illustration of this.

3. Mennonites in an urban environment:

a) We must be prepared to forget the "Gemeinschaft" type of society in which everyone in the community was engaged in farming, and recognize that with a proliferation of vocations we will be an urban "Gesellschaft" type of society.

b) The urban church is the center of Mennonite activity today and it is time for it to realize its responsibility. More than half of the General Conference Church membership belongs to the non-farm group. City churches

must take the initiative in planning and promoting Mennonite churches in the cities.

c) The cities are not only the cultural centers; they are cosmopolitan and hence provide excellent opportunities for men to rub shoulders and thus provide a fertile field for the Mennonite witness. The kingdom will never be advanced as long as we are apologetic for our beliefs.

d) The city churches must welcome and seek to help the "country boys" who come to town, in their adjustment and provide them with a meaningful spiritual home.

4. Education:

Last, but not least, we should note that the locomotive of change on the American farm has been not only mother necessity, or the American inventive genius, or the struggle for survival through an ever more efficient adaptation, but also a process of deliberate research and education and the popularization of the findings made in this quest. Thus the technological, biological, and chemical "know-how" which has and will continue to flow into agriculture, and which is constantly transforming it into more and more of a science, is not the product of happenstance but rather the result of heavy private, state, and federal investments into agricultural research and education.

Today, one of the problems is how to get the undernourished part of the world to adopt the Western process of food production. This process of education which culminates in an "evolving" "know-how" of agricultural production can be carried on independently of the political developments, as the Soviet Union and other countries demonstrate. Our problem then is to share as much of the American agricultural "know-how" as is relevant and useful to their situation and at the same time to encourage the insights which come from other parts of the world or which emerge out of their own efforts.

Even within our communities and within the United States and Canada there is a need to intensify our educational efforts to eliminate rural poverty, facilitate vocational adjustment, and personal and group decision making. In the long run to help the migrants, the farm workers, and others dubbed as "second-class" citizens we must give them a better education in order to grant them equal opportunities. To make our youth aware of all the vocational options both urban and rural with a view of optimizing their talents and self-satisfaction will require a greater expenditure of educational effort. To enable people to cope with the countless decisions which they must make in an ever changing world and to facilitate them in this task, we must not only lead men in worship, counseling, and study to stand with their burdens before the Lord, but we must also know something of the realities of modern life and this will require education.

Orlando Young:
Paper says changes are nearly all negative

THE CHRISTIAN CHURCH AND URBANIZATION

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URBANIZATION

I.

Movement of people from rural to urban areas brings with it problems in adjustment each one must face regardless of origin or background. The urban center represents the melting pot of different cultures, religions, ethnic groups. It is where the rich meet the poor; the educated, the simple; the skilled, the unskilled. It is the area where conflicts between the religions, philosophies, dogmas may burst into violence. It is the place of masses, the center of criminal activities, and it is where human behavior runs the gamut of extremes. The urban center is the meeting place of the individual and the masses, as well as those individuals who have lost their identity in the maelstrom of the struggle for existence and for a place in society.

This unrelenting struggle may mean the submergence of one group and the establishment of another in loose, superficial organizations or well-defined classes zealously guarded by artificial boundaries and symbols of status. The urban center is characterized by disorganization and reorganization from a stabilized condition to disintegration and reintegration at different levels into different organizations. Life in the urban center is dynamic and never static. Newly formed groups, at the interest level, often overshadow existing organizations which may have their roots in history but which are forced to relinquish part of their bodies to more closely knit institutions which nevertheless remain in a continuous state of flux.

It is the urban centers, too, where the cultural lag, the lag between the material and non-material becomes more obvious and leads to conflicts of values, ideals, and achievable objectives. Practices vary from one situation to another and are often inconsistent with the ethical ideals of conduct which are recognized, acknowledged, but readily rationalized to meet the desired situation. In such an environment, new impulses to act appear and old definitions of right and wrong, of what is acceptable and what is unacceptable, undergo changes which tend to affect the personal organization of man himself. Here, many social problems arise from different rates of social and cultural change and the resulting lack of accord between sanctioned behavior and new impulses give rise to personality problems.

The social problems characteristic of the urban center give rise to conflict between mores of different groups or those governing different situations. We have the laws of the slums in conflict with those of the upper class, with only a few matters of universal concern. These problems make probable the presence of others such as delinquency and slums, overcrowding and disease. Conflicts in the upper classes are less obvious to the outsider and are dealt with differently.

The city breeds new heresies and cults, and counteracting organizations arise. Many highly rational and impersonal institutions are the peculiar product of city life. It is here that new elements of culture insert an entering wedge, becoming established, exerting their influence fairly readily, at the same time spreading to surrounding areas relatively slowly and with much lessened

effect on a homogeneous in-group in the rural setting, well protected by its own mores, dogmas, and customs.

The high internal mobility of the large urban center tends to break up accustomed aggregations of people and results in a feeling of insecurity, not only for the individual but also for a group which then proceeds in search of new attachments to meet this as well as many other personal crises. This mobility is not limited to regional or physical mobility, but is also reflected in social mobility, both horizontal and vertical, creating new classes of people and interest groups, disturbing the course of the process involved in the traditional or earlier established institutions, and challenging their position in the community. Although the purpose of the new institutions is not necessarily to eliminate or to dominate, they too seek a place in the social milieu. Each is the outgrowth of a need of certain individuals under certain circumstances and at given times. Although many of these are of a temporary nature and undergo rapid changes after the initial formation, many well-established institutions such as churches are affected by these newer institutions; they may retain the original dogmas and ideals, but will vary in detail; they may modify procedures superficially but sufficiently so to make it more difficult for a newcomer to accept and adapt to without considerable struggle, often finding it easier to reject in favor of something entirely new which he can accept more readily.

The struggle to "fit in," to find a place, to gain status in the social structures, seems to supersede all other ambitions of the individual. This may be accompanied by intellectual emancipation which goes with the secular change, and also emancipation from previous beliefs and morals, but both result in restlessness rather than in contentment. These, as well as other factors, tend to decrease the intensity of spiritual participation and tend to make the continued existence of churches precarious. Possibly because churches themselves are greatly influenced by cultural change they tend to vary according to economic, class, or social status rather than accordance with denominational lines. In the urban centers, such institutions appear to be more sensitive to cultural change than in the rural areas, often creating wide gaps between the two.

Frequently, as a reaction to this change, new churches are founded which, contrary to expectation, may be more dogmatic and more rigid, even to the extent where this in itself creates further problems resulting in subdivisions. The establishment of new churches, sects, congregations may not necessarily reflect an increase in spirituality, but because the established institutions fail to meet the needs of people without ties who have just enough religion left in them to be susceptible to a novel attack, even to the extent where they are willing to be dominated. These institutions are often created on the basis of interests of social class or other group characteristics.

The new cultural frontiers of the city bring with them new issues which demand a stand for or against, and such decisions are often influenced by established institutions although they are in conflict with them, as, for instance, the attitude of the church towards labor unions, political issues, business practices, and so forth. Language may also play a role in creating conflicts and divisions; not because they form realistic barriers, but because of an apparently irrational attitude on the part of those who fear that any change will result in a threat to their role or status in the existing group.

The individual in a large urban center or city is faced with more complex social relationships. He does not always get the required help in the churches because they tend to lose sight of the individual in their enlarged congregations or the particular teachings they espouse. They fail to meet the crisis that the individual is faced with when he comes to the city. The result is a search for the appropriate church which will meet these needs, and although such a search is accompanied by real problems as to right or wrong they are readily rationalized because of basic beliefs, but without too much regard to former loyalties. This may result in breakup of families and social dislocation and gives rise to personal problems which in turn are not solved in the new situation. A closer examination does not exempt any church or religious body from the influence of the prevalent patterns or developing patterns of culture which tend to change relatively rapidly and may affect such basic things as ethics, beliefs, and morals.

In the urban center the family as an institutions is of lesser significance than in the rural areas. Institutions, including churches, outside of the family, compete strongly for the individual member. Many such institutions have arisen to take control of various phases of the lives of children and adult members, although they are still under the guardianship of their parents, or nominally members of such a family. This is often accompanied by a change of roles on the part of the various members; for instance, the father is not the only provider, but the working mother and the children also contribute to the maintenance of the household, and their interests are scattered in various areas. This may be the result of need; on the other hand it may be an indication of a struggle for change in status. The family in the rural area has control over the institution where the wages were earned but not so in the city. The people in rural areas took greater responsibilities for the welfare of their own dependents, but with relatively more limited earning power, change in attitudes and environment, making use of public support in caring for the aged, or use of the nursery to care for the infant while a mother is employed is considered either necessary or at least quite acceptable. The added cost of rearing a child in the city, together with lowered resistance to high pressure sales techniques and advertising, made this increased dependence on the state necessary or even inevitable, particularly in the case of families in the lower income brackets where families tend to be larger.

With mobility and anonymity, dislocation, and disintegration of families and more superficial ties with and within institutions, the more intimate contact between people, which is mutually satisfactory, has lessened or has been weakened, although this perhaps is the ultimate basis of social control. The result has been a more liberal attitude towards existing modes of behavior which finds expression in a social or anti-social activity in every group or class of the urban population, whether this comes to the attention of the public or not.

II.

These are some of the problems that face all the people who migrate from the rural to the urban environment and even those who are born into the urban settings, although accentuated in the case of the former. This is particularly

true of Mennonites who may be even more susceptible to the disturbing and disrupting influences of the city because of the nature of their background in the rural areas. Those coming from small urban localities may fare somewhat better as they are a little better prepared for the turbulence of the larger urban centers, but they too have acute problems generated by city living.

Since our interest is focused on our own people, and since the group which assisted in the preparation of this paper was best informed about the situation in southern Manitoba and southern Saskatchewan, it was agreed that a study of the Mennonites in these areas would be of interest and would also serve to illustrate some of these problems referred to which go hand in hand with urbanization

Historically, Mennonites are an urban people. They were mostly skilled tradesmen. However, religious persecution, together with a pioneering spirit, has precipitated them into various situations, the most recent being almost exclusively in a rural setting engaged in agrarian pursuits.

It was with this background: rural, agricultural, isolated, and exempted from certain state obligations that the Mennonites came to Manitoba late in the nineteenth century as a result of a threat to their immunity from state service and imposition of some state requirements which in themselves at that time were of little significance but were interpreted by many as a threat to their very existence in the future in terms of freedom of worship and adherence to their own particular teachings. It was their hope that in Canada they would again be able to isolate themselves from the "world" and practice their faith in their age-old tradition. They were indeed accepted into Canada on this basis, but subsequent events radically changed their position with the result that some moved farther west into Saskatchewan and later others left the country, settling in Mexico and Paraguay.

The tradition of brotherliness evolved in the isolated villages in the Ukraine, found expression in the compact Mennonite village and in concomitant institutions like the Weisenamt, mutual aid societies, private schools, and local government. However, with the emergence of the railway trading centers through which Mennonite dissenters could escape social ostracism, we have the first real impact of the outside world on the community marking the beginning of the urbanization process for the Mennonites in southern Manitoba.

Further changes in their relationship to the outside world were interestingly enough brought about largely by the Mennonites themselves, possibly as a defense measure against the outside world but latterly at least, the result of their own aggressiveness in the field of business and entrepreneurship in industry. The inflexibility of their attitude towards mixing with other people was then broken with the establishment of the aforementioned trading centers in southern Manitoba and this marked the real break from the Mennonite life as it had been in southern Russia. These trading centers ultimately served as bridgeheads for the assimilation of Mennonites into a prairie society. This was the beginning of urbanization for many of the Mennonites.

Another factor which contributed to this process of assimilation was the rectangular surveying system which acted as a strong disruptive force within the Mennonite settlement pattern. This surveying system was encouraged by

the trading centers and surrounding towns. Those who broke away from the village and settled on homesteads were commended for their progressiveness by the non-Mennonites, the towns people. Eventually many of these homesteaders themselves moved into these urban centers and operated their farms from there. They also participated in the administration and the business of the town, although ostensibly they were there to keep abreast of local developments. The tendency to move from the rural areas to the towns and cities and operate their land from there has accelerated more recently and is now characteristic of prairie society in general. The conservative Mennonites on the other hand recognized these factors as a threat and declared the trading centers out of bounds to their younger generation.

Railways also played a part in this assimilation but interestingly the largest Mennonite trading center, and the most vigorous, developed and prospered without a railway, even before the highways were built and trucking assumed a major role in transportation. It competed so successfully with railway towns that the latter remained little more than grain shipping centers. The town referred to was built by farmers who also operated the businesses and until the post-War II years all businessmen were Mennonites; thus, because of the lack of railway, this town has its own peculiar history of development in urbanization. However, more recently, because of its expansion and the enlargement of the hinterland, the town began to serve a much larger area, with some businesses which serve all of Canada finally moving to Winnipeg to facilitate their operations. The town itself is now dominated by Main Street rather than by Mennonites.

As the hinterland enlarged and the town assumed the ethnic composition of this hinterland, which includes Anglo-Saxons, French, and Ukranian business people, the atmosphere of a cohesive Mennonite community has disappeared and, in addition, the segmentation of denominations has contributed to this lack of cohesion. This change in composition of the population in trading centers is also true of other Mennonite settlements where the trading centers were initially populated entirely by non-Mennonites and where the latter now have assumed a major if not dominant role in business enterprise. In these areas it was the fact that two fundamentally different worlds lived side by side which contributed to assimilation. Here development of trading centers lagged initially because the Russian heritage was still so strong and the old custom of dealing with Jewish peddlars was encouraged and continued for a number of years. In the face of these developments, the conservative Mennonites became ineffectual. Mennonites, like others, cannot live in isolation.

A further factor which contributed to the drastic change the southern part of these two provinces has undergone in the last half century was the arrival of the Mennonites from Russia in the early twenties. They infused a cultural element in the existing settlements. They organized Bible schools, choirs, musical festivals and facilitated musical training, and made more extensive use of government supported higher educational facilities. They also re-enforced the language barrier and absorbed much of the land left by the conservative Mennonites who had gone to Mexico and Paraguay. Many of these Mennonites from Russia settled in villages representing a transposition without too much change. They were more inclined to patronize business where the German language was the business language although, because of their financial obligations they did not make a significant contribution or impression on the economic development of the community.

III.

The struggles, problems, and resulting changes which come with urbanization are reflected in initial stages of urbanization of our rural Mennonite population in Manitoba and Saskatchewan, although in the latter province this process was delayed much longer because of the more conservative element that had broken away from the Manitoba groups and consequently, when assimilation began, this had a much greater impact and resulted in more acute problems.

In one particular locale, the advent of a railway in the middle twenties and the establishment of a non-Mennonite town combined with the rise in economic affluence, resulted in the almost complete disintegration of the local church. This was reflected in inter-marriage, rejection of the principle of nonresistance, overindulgence in intoxicants, participation in non-Mennonite social and sports activities, marital problems, presence of venereal disease, movement to non-Mennonite areas, illegitimacy, crime, and delinquency.

This had been preceded by a power struggle within the church on the basis of seniority in terms of membership and wealth, and political prestige to a lesser degree. Dual standards of living became obvious even to their children. Although urban centers and their community activities had been declared out of bounds, they were now frequented quite openly.

The ministry assumed a secondary role and in one instance a newly arrived lay minister was given short shrift because of his relatively untainted code of ethics and more vital spirituality. His successor was more emotional, had more popular appeal, and tended to focus his sermons on the "outside" rather than his listeners. He was assisted in the acquisition of land, and one of his sons married into an influential family in the congregation while another remained outside the fold.

Although this community was too small to afford splinter groups, many of the younger generations responded to the more emotional appeal of the Pentecostals who began to encroach on the membership of established churches a few years later.

This is of course an extreme example of social and personal disorganization and the breakdown of a church community. It may also be the only case of its kind. However, it does illustrate the influence the "outside" can have on an ill prepared community, and in this case urbanization acted as a catalyst in the disintegration of an already decadent community. We would also like to state that this case is not found in the areas under discussion in either of the two provinces.

Urbanization, however, did bring about in many areas, divisions within the church on the basis of economic affluence, prestige, and social status. This came about largely with the emergence of prosperous businessmen who largely accepted uncritically the business ethics of the day. The wider choice of vocations also exposed professional people to the ethics of their groups with similar results. Churches now emerged on the basis of interest and status, and reflected the real power struggle within the communities. There was also a shift in leadership within the church away from the spiritual head to the most influential members of the congregation. With prosperity and the more complete absorption of lay people in their daily pursuits, the paid ministry replaced the laymen who had been elected to this position.

The composition of the congregations was reflected in the status the church had in the community. Where the farm folk had originally been dominant, they were now sparsely represented in the status churches which were composed mainly of businessmen, entrepreneurs, professional people, or employees in white collar positions. Some of these adopted a more pious attitude, possibly as a reaction to new codes of ethics. The more predominantly rural churches which drew their membership from surrounding rural areas remained more stable and did not become as involved in these struggles nor did they undergo such dramatic changes. With them, assimilation was of greater concern and took much longer, but they too had to face this eventually and were probably less adequately prepared for the consequences.

The foregoing has provided illustrations of the effects of urbanization in its simplest and most obvious forms, as it affects the majority in the community but has not taken into account those who remained on the periphery of the struggle and those who were merely onlookers who went directly from the rural areas to the major urban centers such as Winnipeg and Regina. These were largely unskilled with limited earning capacities.

IV.

In contrast to the development in southern Manitoba we find that in certain areas of Saskatchewan where the Mennonites from Manitoba had settled in an attempt to escape the influences of urbanization, a different pattern of assimilation evolved. Here the Mennonites lived in rural villages and attempted to sustain their large families and ever increasing number of dependents on their small allotments of land. When the barrier between them and their outside world was finally broken and they were free to move away from the overcrowded conditions, this was a far more traumatic experience than for those in southern Manitoba who had actively participated in the more gradual assimilation fostered by urbanization, and where trading centers which had been accepted, provided work and training opportunities for many of those who did not have room on the paternal homestead.

The urban communities in southern Manitoba, however, were limited in the number of the surplus rural population they could absorb or for whom they could provide a stepping stone to the larger cities, and the remainder who left these areas without this preparation, even though inadequate, were even less prepared for this move. Many were enticed to the cities because of the higher wages offered, but they had not taken into consideration the increased cost of living in these larger centers, and although disillusioned, found themselves unable to turn back, and became submerged in the more impersonal industrial milieu of the city.

Lack of educational and training opportunities in rural villages greatly hampered the adequate preparation of its people for at least moderate success and some advancement in commerce or industry.

This movement to the city was further accelerated by the technological developments in agriculture. The horse was replaced by the tractor as a source of power, implements were enlarged and improved, several farming operations were combined, reducing the amount of work and consequently the number of people

required to operate a farm successfully. This also promoted the trend to large mechanized farms, further reducing the man-power requirements in the rural areas.

Advanced education and lack of opportunities to use this newly acquired knowledge in the local centers resulted in many of these people either moving to the major centers or dispersing throughout the province or even leaving the province in order to practice their profession. Also, the search for higher education, available only in the cities, induced some families to move to the city in order to afford this opportunity to their children at the expense of family dislocation.

This shift in population from the rural and semi-rural areas to the large urban centers placed a heavy responsibility on the city churches, most of which were not aware of the problems this shift had created nor were they prepared to meet them. The home churches must, however, also accept some responsibility for this situation and help to guard against its re-occurrence.

V.

As in the smaller urban center described above, in the city of Winnipeg, too, churches have been established to meet the needs of certain groups. We have churches which include in their membership the most affluent Mennonite industrialists and businessmen, another predominantly composed of professional people, still another consisting almost exclusively of laborers and small businessmen. There have been divisions and subdivisions of major churches but only limited expansion in terms of new mission fields.

Many of the newcomers to the city have not found themselves at home in any of the existing Mennonite churches and have attached themselves to those which are more intensely emotional where the individual appears to be of greater importance because these churches are generally aggressive in terms of adding to their numbers and newcomers are welcomed with open arms. Although these people still have strong feelings towards their original Mennonite heritage, yet it appears easier for them to fit into an entirely new or almost new setting than to try and adapt themselves to a Mennonite church which is different from their home church because of the characteristics it has assumed as a city church. In the city church, too, there is less social intermingling, as most of these churches are of fairly long standing or have been formed by in-groups which are resistant to outsiders coming in who are regarded as intruders. Description of these churches as cold or self-sufficient is probably reasonably accurate; certainly they have not offered any inducement to the newcomers to the city to join them.

The lack of absorption of newcomers into existing churches, however, cannot be blamed entirely on these churches. Very often people who come from rural areas retain their membership in the original church and go home for week ends to attend services, not participating or getting involved beyond this. These week-end church goers eventually lose the intimate relationships in the home church without having found an adequate substitute in their new setting. Another group consists of those who come to the city but lose themselves for any number of reasons and do not join any religious group,

some possibly because they have not been referred to a city church nor retained contact with their home church. These people usually deteriorate to the point where they become a burden upon society either for financial reasons or because of their behavior. These individuals or families are usually highly mobile within the city and are faced with innumerable problems, first of all because of their feeling of not belonging, and secondly, because of the fact that they were not prepared for city living.

On the other hand, it appears that the city churches are not too aware of these people with problems or are not prepared or interested in going out in search of them and provide assistance or services as indicated. Actually most of our city churches are still rurally oriented although they have been in an urban setting for some time. They have as yet not been acclimatized to the city and until such time as we show that we can plant a church in a non-Mennonite city successfully we are probably not in a position to meet the needs of our own urban people and consequently continue to sustain a constant loss. We can no longer depend on cultural traits or language to identify Mennonites or provide the motivation for them to automatically join another Mennonite church. The growth of our churches will eventually depend as much on non-Mennonites as on the Mennonites.

This lack of vitality in our city churches is also reflected in the fact that they have not produced a single missionary for the foreign field nor are there many training for service such as medical doctors, nurses, and so forth. These churches, too, although they represent very substantial earning power and income, are probably less concerned about the material needs of others than their counterpart in the rural areas and hesitate to invest in missions, educational institutions, hospitals, homes for the aged and infirm, or other church and Conference projects.

What then can our churches do to meet the present situation? First of all we must be consciously aware of the fact that our Mennonite culture is being dissipated in the course of assimilation with non-Mennonites and can no longer be regarded as an effective unifying force. Similarly, the language which at one time was an effective barrier between the Mennonites and non-Mennonites and conversely a unifying force amongst the Mennonites has lost its meaning for us. In other words, the Mennonites of today are not so because of their cultural background or because of their language, customs, habits, and occupations, but presumably because of what they believe. It is therefore imperative that we review our church's methods of teachings and indoctrinations so that the child becomes aware early of the implications of the Mennonite faith and is later in a better position to make his choice. Preparation for living a Christian life must receive much more attention and much greater emphasis in our churches and Sunday schools. This must be supplemented by the promotion of Christian education in our public schools, and where this is not feasible, the establishment of separate or parochial schools is strongly indicated.

We must review our attitudes towards many things which we have condemned in the light of our heritage rather than the implications they have for Christian living in the light of Christ's teachings. We must review our attitudes towards professionalism, education, politics, public issues, and make these known to the body so that there is a clear understanding of what is acceptable and what is not acceptable.

We must become more aware of social concerns and devise ways and means of meeting social needs of people, not Mennonite people alone, but those with whom we come in contact. This may mean that we will have to provide counseling and treatment services or a referral service to already existing facilities in the community. Our judgmental attitude towards the wayward, even the poor, or those of lower status, will have to be examined microscopically. Possibly some of our criteria as to who is a Christian or not will have to be re-examined. We cannot be effective in Christian living if we have prejudices or are intolerant towards those who we feel are less fortunate or in need of help.

We need a revitalization of our churches through re-education. Our acceptance of the teachings of Christ must be translated into practice facilitated by sound basic training so that we may be less concerned about our own personal welfare now and hereafter and more aware of the fact that we are our brother's keeper. We live in a world of reality, stimulation through revival is often of short duration, but education for service can result in a life's vocation.

VI.

In this paper we have deliberately stressed the negative features of the various communities in order to point up the problem areas which developed in the process of urbanization and resulted from it. It goes without saying that there were also many positive features which counteracted, in many cases very successfully, the negative influences. Many of the individuals who have come to the city directly from rural areas are enthusiastic and effective church workers, an asset to the city churches. Similarly, although we have criticized our churches, there are many strengths here and our Mennonite religion provides a sound basis for future growth. Our cities need the doctrine of the church as a fellowship of believers, our emphasis on family unity is greater than the average, and we have a strength in our educational institutions, and in that many of our young people choose a vocation related to service.

One of the most encouraging features of our Conference is the fact that it has recently become more aware of its social responsibility and our presence bears witness to the fact that it is prepared to accept this responsibility. We must continue to search and to study--to search out the problem areas, the people in need, and develop an ongoing program of research and study to enable us to effectively meet their needs in the light of the teachings of our Master. The fact that we are in this world, although not of it, will then take on a new meaning for us.

plus reporters

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Robert Kreider, chairman, Board of Christian Service
Erwin Goering, representative, Conference Executive Committee
William Keeney, director of ten study groups
Elmer Ediger, director, study conference sessions
Leo Driedger, general co-ordinator

Bible-prayer group conveners:

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Albert Gaeddert	Lester Janzen
Leonard Kingsley	Floyd Bartel

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- Carl Lehman, reader of international relations paper
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Commission V Alcohol Problems

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- Peter Sawatzky, secretary
- Nick Dick, reader of alcohol problems paper

Commission VI Urbanization and Agriculture

- Cal Redecop, chairman
- Orlando Goering, secretary
- David Rempel, reader of urbanization paper
- Harley Stucky, reader of agriculture paper

Findings Committee: Jacob J. Enz, chairman
E. G. Kaufman
David P. Neufeld
Alvin Beachy
Richard Tschetter

C O N F E R E N C E D E L E G A T E S

<u>Name</u>	<u>Address</u>	<u>***Representing</u>
BARTEL, Floyd	Topeka, Kansas	Western District Conference
* BAUMGARTNER, Howard	Berne, Indiana	Peace and Social Concerns
** * BEACHY, Alvin	Souderton, Pennsylvania	Eastern District Conference
BERGEN, Norman	Monroe, Washington	Pacific District Conference
BERTSCHE, John	Chicago, Illinois	Mennonite Student Services
BOHN, Stanley	Kansas City, Kansas	Western District Conference
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* DICK, George	Winton, California	Pacific District Conference
* DICK, Nick	Toronto, Ontario	Canadian Conference
* DICK, William	Ottawa, Ontario	Canadian Conference
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* EDIGER, Elmer	North Newton, Kansas	Steering Committee
* EDIGER, Peter	Elkhart, Indiana	Fresno Study Group
* ENS, Carl	Saskatoon, Saskatchewan	Mennonite Men
* ENZ, Jacob J.	Elkhart, Indiana	Elkhart Study Group
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FRIESEN, William	North Newton, Kansas	Business Administration Staff
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GOERING, Paul	Wichita, Kansas	Program
* GOOD, Milton R.	Waterloo, Ontario	Toronto Study Group
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* HABEGGER, Howard	Lansdale, Pennsylvania	Eastern District Conference
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HARDER, H. N.	Bloomington, Illinois	Board of Christian Service
** * HARDING, Vincent	Chicago, Illinois	Central District Conference
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HOWARD, Harry	Barlow, Oregon	Pacific District Conference
* JANTZ, Ramon	Fresno, California	Fresno Study Group
JANZEN, Lestern	Ritzville, Washington	Pacific District Conference
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** NEUFELD, Walter	Hillsboro, Kansas	Western District Conference
PEACHEY, Paul	Washington, D. C.	Guest
PRIEB, Wesley	Hillsboro, Kansas	Guest
* PURVES, Jack	Bluffton, Ohio	Bluffton Study Group
* RAID, Howard	Bluffton, Ohio	Central District Conference
RANDALL, Darrell	New York, N. Y.	Guest
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WALTNER, Orlando	North Newton, Kansas	Missions Staff
WEBER, Ralph	Moundridge, Kansas	Western District Conference
WIEBE, Edward	Ringwood, Oklahoma	Western District Conference
* YOST, Burton	Bluffton, Ohio	Pennsylvania Study Group

* Member of one of the ten study groups during the year.

** Member of district peace and service committee or board.

*** Delegates' expenses will be paid by the organization they represent.

Expenses of delegates representing study groups will be paid by Central Office treasury and Board of Christian Service

Board and room expenses of guests will be paid by Conference Central Treasury.

CONFERENCE PROGRAM
(Revised 10/11/61)

TUESDAY, OCTOBER 31

- a.m. 9:00-10:00 - Registration
10:00-12:00 - Opening of conference - Erland Waltner
- Perspectives on conference work - Elmer Ediger
- Five-minute responses to commission papers
- Ministry*
p.m. 1:30-3:30 - Biblical-theological paper - read by Gordon Dyck
- Responses
- Commissions meet (discussion in small groups)
- Coffee break
3:30-5:00 - Six commissions meet
- BCS agrees YUCA*
Eve. 7:00-9:00 - Inspirational message on decision making - Albert Meyer

WEDNESDAY, NOVEMBER 1

- a.m. 8:00-9:00 - Bible prayer groups meet
9:00-12:00 - Six commissions meet
- Coffee break
- Gordon Dyck*
p.m. 1:30-5:00 - Six commissions meet
- Coffee break - *... - ... - ...*
- Eve. 7:00-9:00 - Plenary session on findings
Rotz, Hill + Stally + Jerald

THURSDAY, NOVEMBER 2

- a.m. 8:00-9:00 - Bible-prayer groups meet
9:00-12:00 - Chicago tours of social need
- Parallel meeting by editorial committees *with ...*
- p.m. 1:30-5:00 - Six commissions meet
- Coffee break
- Eve. 6:00-7:00 - Banquet - Erwin Goering, chairman
7:00-7:45 - Share tour experiences
7:45-8:00 - Break
8:00-9:00 - Plenary session: reading of all commission reports

FRIDAY, NOVEMBER 3

- a.m. 8:00-9:00 - Joint worship session led by Orlando Waltner
9:00-11:00 - Plenary session: Findings Committee on biblical and theological issues
- Coffee break
11:00-12:00 - Meeting of delegates by districts
- p.m. 1:30-2:30 - Plenary session: Findings Committee
- Closing message - Elmer Neufeld

MEETING ROOM ASSIGNMENTS*

INFORMATION DESK	- South TV Lounge	Second Floor
PLENARY SESSIONS - Daytime	- South TV Lounge	Second Floor
- Evenings	- Dunbaugh Room	Second Floor
BANQUET	- Banquet Room	First Floor
COMMISSION I	- South TV Lounge	Second Floor
COMMISSION II - <i>7-2</i>	- Washington Room	Second Floor
COMMISSION III	- Lincoln Room	Second Floor
COMMISSION IV	- Studio	Second Floor
COMMISSION V	- Library	Second Floor
COMMISSION VI	- International Room	Third Floor
BIBLE-PRAYER GROUP I	- South TV Lounge	Second Floor
BIBLE-PRAYER GROUP II	- Washington Room	Second Floor
BIBLE-PRAYER GROUP III	- Lincoln Room	Second Floor
BIBLE-PRAYER GROUP IV	- Studio	Second Floor
BIBLE-PRAYER GROUP V	- Library	Second Floor
BIBLE-PRAYER GROUP VI	- International Room	Third Floor
MEALS	- Cafeteria	First Floor
	- Coffee Shop	First Floor

*All rooms are located in the YMCA Hotel, 826 South Wabash, Chicago.

THE THEOLOGICAL BASIS FOR SOCIAL CONCERN AS FOUND IN THE DOCTRINES OF CREATION, INCARNATION, AND CONSUMMATION

We begin from the christological stance because that is where the New Testament begins. We feel that this christological stance should be maintained throughout the treatment of the doctrine of creation and not merely stated at its beginning. It is our conviction also that this can be done without doing violence to the biblical material if we take into consideration the work of the pre-incarnate Christ or Logos as found in the Wisdom Literature of the Old Testament and in the prologue to the Gospel of John, as well as the opening verses of the Epistle to the Hebrews. In this view the purpose of God to reveal himself in the incarnation is already potentially present in creation apart from the fall within history. If we were to attempt to set this forth in the form of a diagram we should do it with the figure of an hourglass. At the upper end of the hourglass is the creation in which the whole universe and potentially the whole human race are included in the creative act. After the fall the redemptive purpose of God manifests itself in the establishment of the covenant with Noah in the divine endeavor to rescue something that was worth saving from the devastation wrought upon the original creation by the fall. This is followed by God's covenant with Abraham which results in a deepening of the rift between the descendants of Abraham and the rest of humanity. As we move down the hourglass the redemptive purpose of God is narrowed to the faithful remnant among the chosen people and finally narrowed to the individual Suffering Servant in the incarnation itself. From the death and resurrection of Christ and the rise of the church, subsequent to the coming of the Holy Spirit at Pentecost, the redemptive purpose of God again fans out to include at the lower end of the hourglass the whole of creation in a new heaven and a new earth where a whole new race of redeemed men from every tribe and tongue and nation constitute the inhabitants of the new creation. The same God who in the beginning created the world and mankind, through Christ re-creates the world and redeems the new humanity which inhabits it. John 1:2 and 3 speaks of the work of the pre-incarnate Christ; Romans 5:18-21 of the work of the suffering Christ; and 1 Cor. 15:20-28 of the work of the victorious Christ. These are not three different Christs but different manifestations of the same Christ that we encounter here.

Because the Christian doctrine of creation out of nothing does not allow us to see the material universe as originating independently of God or contrary to his purpose, we are constrained to affirm its goodness. John 1:2 and 3 and 1 John 4 are positive proclamations of the gospel but they are also an apologetic defense of the gospel in the face of the Gnostic heresy which denied both the goodness of the material creation and the real humanity of our Lord. We would affirm the goodness of creation despite the fall. We cite the following Scripture passages as evidence: Phil. 4:8 - "Finally brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." This

passage exhorts us to think of the good thing present outside of Christ within the culturally fallen world. Genesis 5:1-3 and Genesis 9:1-3 restate the creation formula after the expulsion from Paradise without significant alterations. The fall has marred but not completely eradicated the divine image. Man is still human and not animal. The earth, though no longer a paradise, is, however, not a desert. We feel, therefore, that social concern is inherent in the doctrine of creation itself. It finds expression both in the declaration that man was created in the image of God and in the fact that no helper fit for Adam was found until the creation of Eve had taken place (Genesis 2:20-23).

Nevertheless, we would also take cognizance of the fact that demonic forces are at work within the fallen world and among fallen men which were not active immediately upon the completion of creation. While we must never lose sight of the fact that Christianity is a world-affirming rather than a world-renouncing faith, we must also be aware that in a fallen world man's sense of values is distorted and corrupted by sin so that he uses good things for evil ends. 1 Timothy 4:4,5: "For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; for then it is consecrated by the word of God and prayer." This passage recognizes both the goodness of creation as it comes from God and the necessity to exercise proper restraint in the use of those gifts that come to us through the creation in order that we may exercise dominion over them rather than they exercise dominion over us.

THE DOCTRINE OF REDEMPTION

A. The redemptive work of the pre-incarnate Christ

There is evidence in the biblical material that the pre-existent cosmic Christ was engaged in the work of redemption prior to his incarnation. This is true not only in the fact that his activity is seen in leading the Hebrew people to select some of their wisdom literature from their non-Hebraic contemporaries but also in the fact that codes of law parallel with those in the Old Testament have been discovered by archaeologists among the Semite neighbors of the Hebrew people. This should not disturb us, for according to Acts 14:17 God has not left himself without witness among any people. The exodus provided the Hebrews with the criterion for sifting this material and taking it up into the biblical canon where it has now become a part of the sacred Scriptures. This pre-incarnate Christ does not preclude the missionary enterprise but on the contrary, makes it both possible and necessary and also expedites it. (Neither does the work of the pre-existent cosmic Christ implicitly or explicitly imply universalism.) Thus the uniqueness and once-for-allness of the total Christ-event which includes incarnation, resurrection, and consummation is not threatened by the role of the pre-incarnate Christ. In fact, it is strengthened if we see as the Bible does that the work of the incarnate Christ is the fulfillment of the messianic prophecies of the Old Testament. Thus we see the prophetic role of Christ in the call of God to Moses to deliver his people from bondage because he had heard their groanings and had come down to deliver them.

B. The redemptive work of the incarnate Christ

We see a further basis for social concern in the incarnation itself. Our Lord came into this world and took upon himself our sinful human nature. He healed

the sick, opened the eyes of the blind, unstopped the ears of the deaf, fed hungry people, and associated with social outcasts and otherwise undesirable people. He sought out people in their sin and need, both in his own person and in his spoken parables. He is a revelation of God's own concern for all manner of men under all circumstances of life. The passage from Isaiah which he chose to begin his public ministry indicates that he saw his mission as that of ministering to the needs of the whole man (Luke 4:18,19). Our fear of doing the same things shows that we have not fully grasped the profound insight of Luther into the liberty of the Christian man. The Christian is now free to be a christ to his own neighbor because the need to redeem himself no longer exists. Indeed, we often deny the incarnation by our method of evangelism. Should our ministers act in the same manner in which Christ did and seek out sinners in the local saloon, they would most likely receive from their congregations the same condemnations that were heaped upon Christ himself. What we ask for is not evangelism and social service but getting through to humans in their need with the one gospel. It is our conviction that while this gospel as a rule expresses itself in both word and deed, it is not always necessary that these expressions take place simultaneously. In fact, instances have been pointed out where our insistence to utter the proclamation along with the deed may be the very thing that gets in the way of the gospel itself. However, as a general rule we feel that the gospel finds its fullest expression where word and deed are combined in one witness, as was the method of Christ in miracle and proclamation. It was our Lord's redemptive identification with men in their sin and estrangement from God that brought about the climax of his own self-sacrifice on the cross upon which He who knew no sin was made to be sin for us in order that we might become the righteousness of God in him (2 Cor. 5:21). From the human side, if our Lord had consented to withdraw from this self-identification with publicans and sinners, He might have escaped the cross because his self-identification with them was a severe rebuke to those who held themselves aloof.

The redemptive work of the risen and exalted Lord

This will become most real to us as we envision the church as an epilogue to the incarnation. It is from the Father and the Son that the Spirit descends upon the church at the time of Pentecost. And here is where our figure of the hourglass again begins to fan out to embrace God's wider redemptive purpose. The spread of the church in the Book of Acts itself proceeds geographically from Jerusalem to Samaria to the uttermost parts of the earth. If we see the church in the symbolism of the branches of the vine and of the members of the body we may say in effect that the church is an extension of the incarnation. These are useful figures if we do not push them to the point where the institutionalized church becomes identified in our thinking with Christ himself. In the New Testament the branches draw their life from the Vine who is Christ, and to be cut off from the Vine is to be cut off from the life that is in Him. The members of the body are under the Lordship of their Head who is Christ and they form a body because they are united in his headship.

Taking her cue from her incarnate Lord, the early church felt no incongruity in challenging segregation (Ephesians 2:11-16), in speaking indirectly to the question of slavery, and in ministering to their own poor. Although the Book of Acts indicates that when the need arose for a ministry of service to

the Hellenistic widows a division of labor between the apostles and those serving tables was instituted.

The redemptive work of Christ as Christus Victor in the world outside of the church

Part of our hesitation in moving out into the world lies in the sometimes unspoken and sometimes vocalized conviction that the world is still the realm where Satan's dominion continues unchallenged and unchallengeable. This postulates therefore a radical and an unchristian dualism. Demonic forces remain in the world which continue to be hostile to the reign and rule of God. But these powers have been broken by the death and resurrection of Christ. The death of Christ in the earliest attempts to give a theological definition of the atonement in the Book of Acts is not viewed as a defeat for Him but as part of the accomplishment of the eternal purpose of God. His death is viewed rather as defeat for the demonic powers who engineered it, and Paul makes the bold statement that they would not have crucified the Lord of Glory had they known what they were doing. The Christus Victor who is Lord of the church as well as Lord of the world has broken the power of the devil and we need not fear when we as Christians move out into the world that we are taking from the devil that which is rightfully his own.

Yet, while Christ is Lord of the church and of the world, his Lordship is seen and recognized most clearly in the church which is the Logos where his Lordship is most fully realized. In the world outside of the church the Lordship of Christ as Christus Victor is sometimes denied and not only denied, but even actively opposed. The temptation the individual Christian faces as he moves out from the church into the world is that of accommodation to its standards. Here the danger is not dualism but rather syncretism. Either one of these come about as a result of the desire to eliminate the tension between the church and the world. This tension may not, however, be eliminated without the church losing her identity as the church. The Christian must therefore not seek the removal of this tension either by complete accommodation to the world where the Lordship of Christ is not recognized nor by complete withdrawal into an imagined holy church. The Christian must live in creative tension between the world and the church. He draws his strength and his ethical insights for his work in the world by his own relationships with the living Lord and from his fellowship with fellow Christians who were formed by Christ into that community which introduced him to its Lord and his. This means that we recognize the seriousness of trying to give a consistent Christian witness in a fallen society which is ill with a sickness unto death. Locked doors on our churches and our homes, policemen on our streets but reflect in microcosm the same hostilities which we see mirrored in the cold war between the East and the West.

Perhaps our relationship with the world outside the church can again be illustrated with the use of our figure of the hourglass. The hourglass itself is held together by a framework. The framework represents the world in which the Lordship of Christ is not recognized. Christians draw their ethical insights on how to use in the service of Christ those tools provided by the world in which Christ is Lord though not recognized as such. We must be on our guard against accepting as principles for our conduct those ethical insights which we find in the world at large. The absolutizing of principle pushes us into the pitfall of legalism. We seek the redemptive encounter of

the Christian man in response to the person with any human need. The solution is perhaps neither withdrawal nor return but in withdrawal and return. This term which has been popularized for us by Toynbee is simply illustrative of a pattern found in the life of our Lord and in the lives of all the Christian saints.

Nevertheless, though the Christian lives in a sinful and fallen world where the goal of the Kingdom of God within history is never fully realized, he is not thereby driven to despair. He lives in his own experience of redemption through Christ's death and resurrection between the tension of already and not yet (1 John 3:1 and 2). The Christian's present possession of the Holy Spirit is also the ground of his future hope. While he goes about his work in the world he does it in the confidence that the same Lord who has been crucified and risen shall in his own time return to claim his own.

Because Christ is Lord of the church and of the world there is hope that some social ills may at least be ameliorated if not eradicated. Anything that removes a stumblingblock from the pathway of human beings we may believe to be pleasing to God who so loved the world that He gave his only begotten Son to redeem it. The Christian does not have the promise that all his attempts to ameliorate such evils will meet with success nor that because he is a Christian his own personal fortune is assured. It is always possible that the world may reject our witness to our Lord even as it rejected his witness to himself. Thus there is a cross for the Christian as well as a cross for the Christian's Christ.

Nevertheless, we do not give up hope as we wait for the final consummation when Christ shall return and destroy the last enemy, which is death, and deliver the kingdoms of this world to God who is their rightful owner (1 Cor. 15:20-28). The Christian makes no attempt to set dates for this event, knowing that the times and seasons are hidden in the secret counsels of God. But he is confident that the event will take place on the basis of that which he has already experienced. Thus the Christian life in this world is one of response in love and gratitude to that which God has done for him through Christ, and Christ in the Christian is his hope of glory.

TOURS

1. Pacific Garden Mission

Address: 650 South State Street

Time: 9:30-12:00 a.m. Thursday

Transportation: walk

Leave from: first floor lobby, 9:00 a.m.

Leader: Paul Peachey
David Kempel
Alton Shelly
Paul F. Goosen
Paul N. Roth
Ralph Weber
Lester Janzen
Marvin Hein

2. The Salvation Army

Address: 654 Madison Street

Time: 9:30-12:00 a.m. Thursday

Transportation: taxi

Leave from: first floor lobby, 9:00 a.m.

Leader: George Dick
Lee Kriedger
R. L. Hartzler
George Dick
Willard Claassen
William Friesen
Edna Ruth Mueller
H. A. Fast
J. T. Friesen
Harry Howard
Stan Bohn

3. Rebs Place Fellowship

Address: 714 Rebs Place, Evanston, Illinois

Time: 10:00-12:00 a.m. Thursday

Transportation: elevated train or taxi

Leave from: first floor lobby, 9:00 a.m.

Leader: Peter Ediger	Helmut Harder
Marvin Linscheid	Malcolm Wenger
Peter J. Froese	Howard Rald
David Rempel	Delmar Stahly
Burton Yost	Leonard Kingsley
William Umrau	Peter Ediger
Edward Wiebe	David Janzen
Carl Lehman	Richard Ratzlaff
Peter Sawatzky	

Woodlawn Mennonite Church

Address: 4606 Woodlawn Avenue

Time: 9:45-12:00 a.m. Thursday

Transportation: elevated train or taxi

Leave from: first floor lobby, 9:00 a.m.

Leader: Walter Neufeld

David Habegger

Floyd Bartel

Milton Good

Carl Ems

James Regier

Menno Wiebe

E. G. Kaufman

Second National Conference
on the
Churches and Social Welfare

A Forum

Opening Plenary Session

MONDAY, OCTOBER 23, 1961

7:00--9:30 p.m.

MUSIC HALL, CLEVELAND AUDITORIUM
CLEVELAND, OHIO

P R O G R A M

OPENING OF THE CONFERENCE

Dr. R. H. Edwin Espy
Associate General Secretary,
National Council of Churches

INVOCATION

Rev. Dr. Donald D. Jacobs
President, Ministerial Association of Greater Cleveland;
Minister, St. James AME Church

PRESENTATION OF THE CHAIRMAN

Dr. R. H. Edwin Espy

GREETING BY THE CHAIRMAN

Dr. Leonard W. Mayo
Executive Director, Association for the Aid
of Crippled Children

WELCOME TO CLEVELAND

The Honorable Anthony J. Celebrezze
Mayor of Cleveland

Rev. B. Bruce Whittemore
Executive Director, Cleveland Area Church Federation

WELCOME TO REPRESENTATIVES OF NATIONAL ORGANIZATIONS AND INTERNATIONAL PARTICIPANTS

GREETINGS

World Council of Churches

Rev. Dr. Elfan Rees

National Conference of Catholic Charities

Rt. Rev. Msgr. Michael J. Doyle

Synagogue Council of America

Rabbi Philip Hiatt

Council of Jewish Federations and Welfare Funds

Philip Bernstein

National Social Welfare Assembly

Robert E. Bondy

United Community Funds and Councils of America

Lyman S. Ford

SELECTIONS

Choir of the College of Wooster
Richard T. Gore, Conductor

ADDRESS: "National Trends in Health and Welfare"

The Honorable Abraham A. Ribicoff
Secretary, U.S. Department of
Health, Education and Welfare

INTRODUCTION OF CONFERENCE HYMN

BENEDICTION

Rev. Dr. W. Harold Row
Executive Secretary, Brethren Service Commission,
Church of the Brethren

Music by the Concert Choir of the College of Wooster
Richard T. Gore, Conductor

Chorale from The Christmas Oratorio

J. S. Bach (1695-1750)

All darkness flies before Thy face
The shades of night to day give place,
In Thy ways lead us ever,
That from Thy sight and glorious light
Our hearts may wander never.

Psalm 98 for Double Chorus, from Psalms of David 1619

H. Schuetz (1585-1672)

Sing to the Lord a new song, for he doth wonders. He conquereth with his right hand, also with his holy arm. The Lord hath his salvation made known; to the heathen has he openly showed his righteousness. He remembereth toward the house of Israel his mercy and his truth. And all the ends of the earth have seen his salvation. Joyfully shout unto the Lord! Sing ye, hail him and praise him! Praise ye the Lord with harps and with psalms, and with trumpets and with sound of horns jubilate unto the Lord, the King. Let the sea roar and the fulness thereof, and the earth, and they that dwell therein. And let the floods be rejoiced, and all the hills be joyful before the Lord. For he cometh to judge the earth. He will judge the earth, he will judge with righteousness, and the people with truth. Glory to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, now and e'er shall be, to eternity. Amen.

Psalm 67

Charles E. C. Ives (1874-1954)

God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the peoples praise thee, O God; let all the peoples praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the peoples praise thee, O God; let all the peoples praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

The Beatitudes

Richard T. Gore (1908-)

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for so persecuted they the prophets which were before you. Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Amen.

Holy, holy, holy Lord God of Sabaoth, heaven and earth are full of Thy glory. Thine are kingdoms, thrones, dominions, might and majesty. Thy Name be hallowed on earth, as it is hallowed in heaven. Thou givest strength to the weak; thou rememberest the poor and the distressed. And upon them that fear Thy Name showers of blessing unnumbered shall fall; peace shall follow them. By still waters their path shall be. Sing then of mercy, of judgment, of kingdoms, of thrones, dominions and power for evermore. Holy, holy, holy Lord God of Hosts. Amen. Come to us O Lord in splendor bright. Fill our hearts with everlasting light. Amen.

* * *

CONFERENCE HYMN

LORD, WHOSE LOVE IN HUMBLE SERVICE

8.7.8.7.D.

Tune: Hyfrydol or St. Asaph

1

Lord, whose love in humble service
Bear the weight of human need,
Who did'st on the Cross, forsaken,
Work thy mercy's perfect deed;
We, thy servants, bring the worship
Not of voice alone, but heart;
Consecrating to thy purpose
Every gift thou dost impart.

2

Still thy children wander homeless;
Still the hungry cry for bread;
Still the captives long for freedom;
Still in grief men mourn their dead.
As, O Lord, thy deep compassion
Healed the sick and freed the soul,
Use the love thy Spirit kindles
Still to save and make men whole.

3

As we worship, grant us vision,
Till thy love's revealing light,
In its height and depth and greatness
Dawns upon our quickened sight,
Making known the needs and burdens
Thy compassion bids us bear,
Stirring us to tireless striving
Thine abundant life to share.

4

Called from worship unto service
Forth in thy dear name we go,
To the child, the youth, the aged,
Love in living deeds to show.
Hope and health, goodwill and comfort,
Counsel, aid and peace we give,
That thy children, Lord, in freedom
May thy mercy know, and live.

Amen.

Fred Church

THE INITIAL REPORT OF THE FINDINGS COMMITTEE TO THE PLENARY SESSION

The assignment of the Findings Committee is to attempt the provision of the theological and biblical framework within which we may find a sound theological and biblical base for our social concerns. Included in this assignment is the charge that we shall endeavor to speak to positions as they are reflected in the various commission findings. As we have struggled through these and tried to bring them into sharp ~~form~~ focus, we have been led to the conviction that one of the major reasons for our thinly veiled doubt that social concern is a legitimate field for the church to be involved in is the fact that we do not have an adequate understanding of the Christian doctrine of creation. It is therefore to the task of developing the rudiments of such a doctrine that the committee addresses itself in this its ~~first~~ first report to the plenary session.

The Doctrine of Creation

We begin from a christological stance because that is where the New Testament begins. It is as though the gospel writers sought to write the Genesis account of creation anew. The genealogies in Matthew and Luke have the same purpose as the first few verses in the prologue of the Fourth Gospel. The same God who created the world through Christ redeems it through the same Christ by ~~and~~ ^{and then} whom it was created. ("He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In ~~him was life, and the life was the light of men.~~ John 1:2, 3) It is against the Gnostic denial of the goodness of the material creation and the real humanity of our Lord that the ~~prologue~~ ^{prologue} to the Gospel of John and 1 John 4 need to be seen.

We affirm the goodness of creation despite the fall. "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." Phil. 4:8; Genesis 5:1-3; Genesis 9:1-3; "For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; for then it is consecrated by the word of God and prayer" (1 Tim. 4:4,5). The latter portion would warn us of the necessity to be on our guard against loving the creature more than the Creator. It recognizes that the fall has in fact occurred and that things in themselves not harmful and indeed even helpful may become demonic when they become ends in themselves.

There is evidence in the biblical material that the pre-existent cosmic ^{John 1:9} Christ was engaged in the work of redemption prior to his incarnation. His ^{activity} influence is seen in that the Hebrew people ~~selected~~ ^{received} some of their wisdom literature from their contemporaries. The Exodus provided them with the criterion for sifting this material and taking up into the biblical canon that which is now part of the sacred Scriptures. This wider Christ does not preclude the missionary enterprise but on the contrary makes it both possible and ^{essential} ~~necessary~~. Neither does the work of the pre-existent cosmic Christ implicitly or explicitly imply universalism. The incarnation is the event in history whereby both the work of the pre-existent cosmic Christ

and the risen and exalted Lord is brought into focus and its significance made clear. Thus the uniqueness and once-for-allness of the incarnation is not threatened.

Social concern, we feel, is inherent in the doctrine of creation itself. It finds expression both in the declaration that man was created in the image of God and in the fact that no helper fit for Adam was found until the creation of Eve had taken place. (Genesis 2:20-23) A basis for social concern is also inherent in the call of God to Moses. It was because God had seen the oppression of his people and heard their groanings in bondage that He came down to deliver them. We see a further basis for social concern in the fact of the incarnation itself. Our Lord came into this world and took upon himself our humanity. It was the initial scandal of the gospel that this man ate with publicans and sinners and his reply was that those who were sick needed a physician, not those who were well. He had come to call sinners, not the righteous to repentance. He went where people were in their sin and need to seek and to save the lost. Our fear of doing the same thing shows that we have not fully grasped the profound insight of Luther into the liberty of the Christian man. The Christian is now free to be a Christ to his own neighbor because the need to redeem himself no longer exists. Indeed, we often deny the incarnation by our method of evangelism. Should our ministers act in the same manner in which Christ did and seek out sinners in the local saloon they would most likely receive from their congregations the same condemnations that were heaped upon Christ himself. What we ask for is not evangelism and social service but getting through to humans in their need with the one gospel. It is our conviction that while this gospel as a rule expresses itself in both word and deed, it is not always necessary that these expressions take place simultaneously. In fact, instances have been pointed out where our insistence to utter the proclamation along with the deed may be the very thing that gets in the way of the gospel itself. However, as a general rule we feel that the gospel finds its fullest expression where word and deed are combined in one witness as was the method of Christ in miracle and proclamation.

The early church, taking its cue from Christ, felt no incongruity in speaking to the problem of segregation (Ephesians 2:11-16). The question of slavery is spoken to indirectly in the letter to Philemon and all the dynamite needed to blast the institution of slavery is found in this one short letter. Neither did the church feel that its evangelical witness was threatened by concern for its own poor although a division of labor between deacons and apostles was recognized.

The risen, exalted, and glorified Lord is Christus Victor. In Him the hostile powers that have thrown the original harmony of creation into disorder have been decisively, though not finally, defeated. The exalted Lord is therefore Lord of the church and of the world. He is the second Adam in whom the process of corruption, decay, and death originated by the disobedience of the first Adam is reversed by the obedience of the second Adam and from this obedience a good contagion spreads until finally there is a new humanity and a new heaven and a new earth. In that human nature which the exalted Lord has carried into the presence of God we see the destiny which God envisions for us and our redemption is at last complete. And this Lordship of Christ over the world as well as over the church forms a firm theological base for our social concern.

A. Biblical-Theological Premises.

1. Church and World
2. The Christian Norm
3. Norms of the State

See C-1 and C-2 of study paper on "The Church, The State, and The Offender"

4. Maintenance of Order. An essential function of a modern state is the maintenance of order within pluralistic and secular society, and it is for this purpose that the state uses power and bears the sword internally in police functions and externally for national defense. We realize as Christians that the state will employ its authority and power, even in the extreme form of taking human life, to the extent that this is deemed necessary for the maintenance of law and order. This is the biblical and Anabaptist understanding of how the state operates. It has also frequently been pointed out in secular philosophy and political theory. To say that the maintenance of order by the use of power is an essential function of the state is to say that the state would not be the state if this function were not assumed in some measure.

5. The Christian Approach to the State. Christians are those who have experienced the love of God in Christ. The church has a teaching and healing ministry growing out of the individual and corporate experiences of its members with God's love. The church, in the world but not of the world, relates itself to the world's need in a manner that is saving and redemptive. The church is interested in the state's function as a minister for good.

There are areas, however, in which the church must take a more critical stance. Bearing in mind the ordering function of the state, the Christian must nevertheless evaluate the actions of the state from the perspective of the Christian revelation. Christ is the Lord not only in the church but also over the secular state, though not acknowledged there. The church must seek to bring the Christian revelation to bear upon the actions of secular society (e.g. Ephesians 3:10). In other words, the Christian must on the one hand recognize that the use of power is necessary to maintain order in a sinful society, but to this situation he will bring the insights of the Christian revelation such as the sacredness of human life and God's redemptive concern for all mankind. The Christian in this situation will seek to minimize violence, to keep governments from degenerating into sheer arbitrary power, and to work for an order in which the church can fulfill her more ultimate redemptive purposes.

Because the church of Jesus Christ is not of this world, its call and witness transcends loyalty to any specific state. The church becomes a body and fellowship larger than any nation-state. The body of Christ is to be found in all nations of the world. In serving any particular state, the church will also recognize her obligations as a witness of God's love for all peoples.

B. The Problem of Defining the Concept "State".

There are several obstacles in the path of an easy definition of the concept "state". A purely denotative definition, listing of the names of the states to which we are referring in a given context, is relatively easy. But a constructive definition by means of which one could determine whether a given entity should be classified as a state and by means of which one could determine whether any given state was really living in its full "state-hood", is not easy to formulate.

We have adopted it as

There are aspects of rebellion against God's Lordship evident in biblical states, but the Bible does not view these states as bad. The state is a minister of God, a servant for good. One state is better than another in some respects and worse in others, and one state will operate on one general moral plane and another state will operate on a plane that is higher or lower. The Bible views all de facto states on all levels as states, for its purpose. There is no definition by which some states could be on so low a moral plane as to be excluded from the "state" category. None can one say that the Bible would exclude a government that would serve God perfectly from the "state" category. In fact, the Bible speaks of the social order God wants and ordains as the "Kingdom of God". The state in which God alone would rule and be served perfectly would still be a state, although we might find it difficult to construct a definition that would include this case, and the biblical writers were certainly realistic in recognizing the evil existing in the states of those times.

Because of the difficulties discovered in this task of definition, and because it is evident that an all-inclusive definition is not a prerequisite to Christian decision-making in practical problems involving relationships with the state, it might be felt that the matter would not deserve further consideration. We have not come to this conclusion. Every day there are Mennonite students, teachers and church leaders who have to work with texts and have discussions with friends that use definitions of the state in implicit contradiction with basic Christian beliefs. Working on a definition for ourselves can serve a very important apologetic function: it can help us to communicate with our friends in their own languages. As a study commission, we believe that Mennonite scholars should address themselves to this question.

C. Our Involvement in the State.

In this twentieth century, the role of the state has grown far beyond the pace of growth of either the population or other social institutions. Today, the United States government, like many other modern states, is big business. The activities of the state affect us in a host of ways. No one can avoid the influence of or involvements with the state. The members of Mennonite churches have accepted this fact. The welfare state is a fact of life in the 1960s.

The following list has been compiled to show areas where we as Mennonites are or have been involved in activities of the state under which we are living or have lived.

(See and insert list on F-7 and F-8 of study paper "The Christian Church and the State")

That there is involvement, on our part, in the governmental process is abundantly evident. Much of this involvement we have accepted uncritically. Some we have resisted on religious grounds, such as our resistance symbolized in CPS and I-W service or our present resistance to involvement in Civil Defense. Other involvements have been resisted for political or economic reasons. We have resisted government controls on agriculture, for instance. We have been slow to accept government funds for our schools because of the fear of government control and the possible violation of church-state separation.

All of this indicates two clear facts in our attitude toward the state. On the one hand, we have accepted it as a fact of life in something of the spirit of

There are subjects of religion, and the Bible does not view them as such. One state is better than another in some respects, and worse in others, and one state will operate on a plane that is higher or lower. The Bible states that states on all levels are states, for the purpose. There is no doubt that some states could be on as low a moral plane as to be excluded from the "state" category. None can say that the Bible would exclude a government that would remove itself from the "state" category. In fact, the Bible speaks of the social order God wants and ordains as the "Kingdom of God". The state in which God alone would rule and be served part of it would still be a state, although we might find it difficult to construct a definition that would include this case, and the biblical writers were certainly realistic in recognizing the evil existing in the states of those times.

Because of the difficulties discovered in this task of definition, and because it is evident that an all-inclusive definition is not a prerequisite to Christian decision-making in practical problems involving relationships with the state, it might be felt that the matter would not deserve further consideration. We have not come to this conclusion. Every day there are thousands of students, teachers and church leaders who have to work with texts and have discussions with friends that use definitions of the state in implicit contradiction with basic Christian beliefs. Working on a definition for ourselves can serve a very important apologetic function. It can help us to communicate with our friends in their own languages. It is a good question, we believe that thoughtful scholars should address themselves to this question.

II. Our Involvement in the State

This twentieth century, the role of the state has grown far beyond the past. It is the power of the state that has made possible the modern world. The United States government, like many other modern states, is the only one that has not been created by the state. The members of numerous churches have been involved with the state. The volume of state activity in the 1930's was a fact of life in the 1930's.

The following list has been compiled to show areas where we as individuals or have been involved in activities of the state and which we are living.

(See and know that on 6-7 and 6-8 of study paper "The Christian Church and the State")

That there is involvement, on our part, in the governmental process is about evident. Much of this involvement we have accepted unthinkingly. Some we have resisted on religious grounds, such as our resistance embodied in 1917 and 1918 to our present resistance to involve and in Civil Defense. Other involvements have been resisted for political or economic reasons. We have resisted government control on religious, for instance. We have been able to resist government funds for our schools because of the loss of government control and the possible violation of state as such.

of this indicates our deep feeling toward the state. In fact, we have accepted it as a fact of life in something of the spirit of

the New Testament church and our Lord. On the other hand, we have resisted it on religious as well as political and economic grounds. These two are held in tension in the current thinking of our church. We neither fully bless the state, giving it total obedience, nor do we deny the state, refusing it participation, support and service.

We believe that this dynamic relationship, in which the church must always be examining and testing her involvements with ~~many~~ specific governments, should continue to characterize our Mennonite approach to the state.

D. Some Conclusions.

1. Extent of involvement. The democracies to which we must relate in the West include mixtures of social, economic, and ~~political~~ political relationships which touch all of us in varying degrees. Increasingly our governments are becoming involved, on many levels of administration, in economic and social as well as political questions. An important part of the work of our governments is in areas of economic and social affairs, where we are deeply involved.

2. Maintenance of order. On the other hand, we recognize that an essential function of modern states, including the Western democracies, is the maintenance of order within pluralistic and secular societies. Each of these states uses power; and bears the sword, as states have since pre-biblical times, internally in police functions and externally in conflicts with outside forces.

~~Authoritarianism and the Mennonite Faith~~

In the West, we live under governments that show a relative tolerance for Christianity. Let us, however, be extremely careful not to join those who, from the pulpit and on the radio, fail to recognize the sub-Christian character of our governments and tend to identify the cause of the Western nations with the cause of Christ.

3. Examination of involvement. In the past, we have discussed primarily those aspects of state life in which we felt least able to participate. At the same time, we have become involved in certain other aspects of state activity without examining carefully the extent, nature, and appropriateness of our involvements. The question before us is not whether we should be involved--we already are--but where, how, and when we should be involved, and who should do what.

4. Jesus and the state. The Bible, written over a long period of history, reflects the interaction of God's people with a great variety of governments. The account comes to a focus in the life and death of Jesus Christ. Jesus resolutely refused to follow the urging of his Zealot friends and followers to become a political messiah; yet His message, proclaimed as the advent of a Kingdom, was charged with social and political consequences. Lest we minimize the relevance of His life, for the question of our relationship to the state, we should remember that He was brought to His death with the charge that He was a rebel against the Roman state.

5. Conflict of loyalty. As we consider our involvement with the states of our times, we start with the conviction that our supreme loyalty as Christians belongs to Christ, whom we recognize as Lord. There are many areas in which this prior allegiance will not necessarily lead to conflict with the states in which we live, but there are conflicts at points. At these latter points, such as participation in war, our first loyalty is clear.

6. Examination of specific issues. In areas of greater complexity, we must assess our involvements with government in detail, try to anticipate implications of various courses of action and seek the will of God as this is revealed by His Word, Living and Written. Too long have we tried to solve concrete problems in our relationship to the state by the application of such abstract principles as "withdrawal" and "political responsibility". Situations vary greatly, and the activities of our governments touch us at a great variety of points. There will be clearer direction if we take instances, unravel the complexity of the instance, and deal with it on a level where it can be handled (Cuba invasion, income tax). Individually and corporately, we need to renew our study of the Bible under the guidance of the Holy Spirit in order to meet the specific challenges before us.

7. Witness to officials. Men of government are persons and we can often express a witness to these men in personal conversations, both with regard to their personal relationships as well as their official responsibilities. This relationship, more than any other, can express an understanding of the difficult problems faced by the official or administrator in his work and the outgoing love that motivates our witness.

8. Serving in government. There are situations in which Christians are called by God to participate in some governmental functions. This will occur in local communities (on school boards, public school teaching, etc.), but also there are times when a Mennonite may work in a distinctively Christian way in some state and national offices. Opportunities for work on all of these levels will need to be evaluated, as in other cases of vocational choice, in the light of the particular opportunity and a study of its real significance in comparison with other callings to which the individual Christian could give himself. The congregation, as well as the individual member, is involved in a consideration of these concerns. Here, as in other areas, the Christian is constantly challenged to put first things first.

9. Exposure and opposition. On the other hand, there are times when Christians must take a prophetic stance with respect to a given government or policy. There are social and political evils--in some cases involving the lives and activities of so-called Christians--that cry out for exposure and condemnation from the pulpit, in public meetings, and through the religious and secular press. This stance may involve the prophet's acknowledgment of his own involvement in the situation to which and in which he must speak. Let such utterances be open to examination and testing in the brotherhood, but let them also be expressed in the freedom of the Spirit, when it is indeed the Holy Spirit who so moves. God is still Lord over men and nations.

10. A light in society. It has been the repeated lesson of history that the church can exert a powerful influence on society by being the church. In our own history, the contribution to religious freedom by the Anabaptists and the influence of PAX and other related church programs to the development of the Peace Corps, are early and recent examples of how our church has been a light in society. Often we have failed to make the contribution we should have made; e.g. our congregations lag behind rather than lead society in the race question. Confessing our past failures and thanking God for those occasions when our responses served His purpose, let us open ourselves anew to the leading of Him who would make us His people and a light to all peoples.

REPORT OF COMMISSION ON ALCOHOL

Introduction

It is estimated that sixty to eighty per cent of the adult American population are users of beverage alcohol. In the United States there are 5 million alcoholics and in Canada about 1 alcoholic per 100 population. The rate of crossing the line from drinker to alcoholic is so rapid that it is estimated that "before long there will be an alcoholic . . . in every family." (Christianity Today, 7/17/61, p. 877) Statistics on the total and per capita consumption of beverage alcohol confirm the effectiveness of the ever present liquor advertisement. Seeing the effects of alcohol in the thousands of traffic deaths and ~~injuries~~ injuries, the broken homes, continual heartache, and ~~per~~ perpetual guilt, we begin to get the picture of the alcohol problem.

Statistics on the general problem become very real when a pastor visits the homes of problem drinkers in his congregation, or is called to counsel an alcoholic by a doctor or lawyer, or is faced with the decision to baptize a man ~~the~~ the morning after his "last drunk." The statistics also come to life on the living room TV screen and as each teen-ager faces the question "to drink or not to drink." The statistics become stark reality when three girls are killed by a "two beer" Mennonite driver.

Questions are haunting everyone connected with the problem. Is it all sin, or does it only become sin at certain points? Is alcoholism a "disease" without a moral base? What about the "success" of certain evangelistic efforts? Where do the insights and techniques of clinical ~~psychology~~ psychology and medicine fit in? What about involvement in ~~the~~ temperance organizations, lobbying for restrictive legislation, and promoting local option votes?

The vastness of ~~the~~ the influence of alcohol on our whole way of life plus the intense personal involvement ~~for~~ call for definition and action by all concerned groups and individuals.

Defining our problem in the Christian perspective

1. Jesus Christ brings "wholeness" to the individual. John 10:10 - "I came that they may have life and have it abundantly." We are anxious to utilize modern clinical contributions, but are keenly aware that the individual can have his total need satisfied only as he draws strength from Jesus Christ.
2. We must remove the influences and inducements which attack the weak and/or unsuspecting and draw them into their enslaving orbit.
3. Specifically, this commission is concerned with beverage alcohol. We seek steps that will lead to the elimination of ~~inherent~~ beverage alcohol from our culture, and a putting in its place the wholeness found in Jesus Christ. This involves an attack on the problems of alcohol production, distribution, advertising, and consumption of beverage alcohol; a study of the harmful effects upon the individual and society, and a redemptively effective treatment of the alcoholic. ~~a resolution to the following~~

Our involvement and guilt

We as a Memnonite church confess our failure

1. To give adequate instruction concerning the dangers of beverage alcohol.
2. To understand the physical, emotional, social, and spiritual needs of individuals that lead him to the use of beverage alcohol.
3. To accept and assist the alcoholic in a redemptive way, surrounding him with love rather than judgment and social ostracism.
4. To move more aggressively in opposing the liquor industries in their deceptive advertising and malicious use of protective legislation, and deliberating saturating the market to gain maximum profits.
5. To state clearly and specifically how Christ meets the deepest need of the alcoholic.

Biblical basis

In searching for a biblical ground upon which to stand in our approach to the problems of drinking and alcoholism we discover that the Bible offers clear warning against drunkenness and condemns the consequences which grow out of the excessive use of alcoholic beverages. In its historical setting the Bible does not spell out rules of conduct which can be applied immediately and unequivocally to the liquor question. However, in taking our stand upon a Christ-centered rather than purely literal interpretation we do have the conviction that the Christian life, as portrayed in the Gospels and Epistles and reflected in the early church ~~history~~ (Acts) leads to an existence in which beverage alcohol is unnecessary (Eph. 4, Phil. 2, Col. 3). In fact, through observing the disastrous consequences of drinking in our cultural setting we believe that a passage such as the prayer of Paul for the Philippian church ". . . that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent and may be pure and blameless for the day of Christ, filled with the fruits of righteousness, which come through Jesus Christ, to the glory and praise of God . . ." (Phil. 1:9-11) leads us to conclude that all beverage alcohol consumption is not only unnecessary but wrong. This growth of "love in wisdom and discernment," of which the apostle speaks has led the church to reject evils in the past. Considering the seriousness of the alcohol problem and the fact that anyone who takes even an occasional drink is involved in the world of liquor consumption and its attendant evils, we are led to conclude that voluntary abstention is the Christian position.

We realize that not all Christians have come to this same conclusion. We are aware of the conviction of those who believe that a Christ-centered life does not demand total abstinence. We would encourage further study of our involvement and responsibility in the light of God's word and through the guidance of his Spirit to the end that we would all discern what is right to the glory and praise of God.

Implementation

In the light of the above we would address ourselves to the following:

Our Involvement and Policy

We as a denomination have certain convictions:

1. To give adequate instruction concerning the dangers of beverage alcohol.
2. To understand the physical, emotional, social, and spiritual needs of individuals and lead him to the use of beverage alcohol.
3. To accept and realize the alcohol is a seductive way, encouraging him with love rather than judgment and social ostracism.
4. To have more aggressively in opposing the liquor industries in their deceptive advertising and malicious use of protective legislation, and delibrating entangling the market to gain maximum profits.
5. To state clearly and specifically how Christ meets the deepest need of the alcoholic.

Biblical Basis

In searching for a biblical ground upon which to stand in our arguments to the problems of drinking and alcoholism we discover that the Bible offers clear warning against drunkenness and condemns the consequences which grow out of the excessive use of alcoholic beverages. In its historical setting the Bible does not tell us of rules of conduct which can be applied immediately and unconditionally to the liquor question. However, in taking our stand upon a Christ-centered rather than purely literal interpretation we do have the conviction that the Christian life, as portrayed in the Gospels and Epistles and reflected in the early church fathers (Acts) leads to an entrance in which beverage alcohol is unnecessary (Eph. 5: 18, Col. 3: 1). In fact, through observing the Christian consciousness of drinking in our original setting we believe that a passage such as the prayer of Paul for the Ephesians (Eph. 5: 18) . . . that you may abound in love and more, with knowledge and all discernment, as that you may approve what is excellent and may be pure and blameless for the day of Christ, filled with the riches of righteousness, which come through Jesus Christ, to the glory and praise of God . . . (Eph. 5: 9-11) leads us to conclude that all beverage alcohol consumption is not only unnecessary but wrong. This growth of "love in wisdom and discernment," which the apostle speaks has led the church to reject evils in the past, considering the seriousness of the alcohol problem and the fact that anyone who takes even an occasional drink is involved in the world of liquor consumption and its attendant evils, we are led to conclude that voluntary abstinence is the Christian position.

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Conclusion

In the light of the above we would like to present the following:

I. The Individual

- A. We encourage the non-drinker to continue his abstinence and by the grace of God assist others who are in danger of being ~~enslaved~~ enslaved by this evil.
- B. We invite the social and occasional drinker to seriously consider the use of alcohol in its effects on the human body and the effect of drinking on his witness as a Christian, recognizing that each Christian is his brother's keeper. Voluntary abstinence is obviously the only way of guarding against becoming an alcoholic.
- C. We approach the habitual drinker with the assurance that God loves him and is ready to forgive him in Christ. We want him to know that we accept him in his need.
- D. We urge individuals to speak to ~~state~~ authorities regarding restrictive legislation on alcohol ~~distillation~~ production, distribution, and consumption.

II. The Local Church

- A. We ask the local church to re-examine its educational program with respect to the alcohol problem as related to all ages.
- B. We urge the local church to be more positively concerned in understanding the individual and his needs which drive him to the use of alcohol, and to accept him in his need, and assist wherever possible in his rehabilitation.
- C. We call the church to plan informal conversations of ministers, doctors, social workers, and other professional personnel, both within and without the church to study and solve specific alcohol problems.
- D. We encourage churches to sponsor paid ads in local newspapers, speaking of the effects of beverage alcohol and against its use.
- E. We suggest that the local church seek out and co-operate where possible with concerned recognized community agencies.
- F. We invite congregations to establish relationships of love and understanding within the brotherhood and the home, thereby creating a "harmonized self" that can meet the demands of living without alcohol.

III. The General Conference

We request that the Board of Christian Service launch out in a crusade against beverage alcohol in possible co-operation with ~~concerned~~ concerned national, state, and local agencies. We encourage further biblical and related studies in the area of alcohol problems involving groups who do not share our convictions. We encourage the Board of Education to prepare a study guide on alcohol and related problems.

Executive Summary

IV. The Public Schools

We encourage a vigorous education program geared toward prevention and abstention from beverage alcohol, setting forth its causes and results.

V. Our Governments

We urge the governments to pass legislation curbing the evil caused by alcohol consumption, and to study legal aspects of law enforcement relevant to alcoholism.

VI. The Liquor Industry

We confront the liquor industry with the effects ~~known~~ of alcohol to the human race, drawing attention to the dangerous implications of deceptive advertising, the profit motive, and the restriction of outlets.

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OBSERVATIONS ON CHURCH AND SOCIETY CONFERENCE

Pre-Conference Study Commissions

It seems to me that this process could be improved upon next time by choosing a specific number of people in advance, two to four let us say, who would from the outset know that they have an assignment to prepare a paper on a certain aspect of the subject. After the small group has made its outline and prepared their papers then it seems to me that the calling in of a larger group from the immediate geographical region would be a more fruitful process.

Pre-Conference Planning Process

The conferences Leo and I had once a week for a period of time and the various other ad hoc committee sessions involving Peace and Social Concerns Committee members, headquarters personnel, and program people were essential in evolving clarification of objectives and procedure for the conference. Several last-hour conferences at North Newton and at the Headquarters with available program people were tremendously valuable to sharpen up good use of study conference time. Such a session should also have been held in other areas particularly Elkhart. Unfortunately I called several of these a little too late in the process and some shifting of schedule caused an added burden on Leo and others.

The preparation of the duplicated outline for the Study Conference leaders, which grew out of the various meetings described above, was helpful in terms of thinking through how we were expecting to achieve our results. By conference time most of the leaders seemed to have read the outline carefully as it related to their own area but failed to get some of the over-all aspects by not studying the whole carefully. A meeting of group leaders prior to the first discussion would have been helpful.

Division into Commissions

Using more than half of the conference time in commission sessions and having the commissions assume responsibility for their own findings was validated, I believe, by the experience we had. Whether to do this in the future would depend, I believe, upon the subject matter and the degree of experience available within the commissions. Those of our commissions with a strong percentage of individuals experience and special training or work seemed to work out best. On the whole, however, the commissions made excellent use of their time and by further decentralizing their work made intensive use of the time between sessions. The degree to which this was possible was directly related to the quality of delegates.

These Commissions which were fifteen to twenty people in size seemed to work better than those with ten or so. Distribution of the delegates according to their first choices which led to the inequity of size worked out reasonably well nevertheless. It was obvious, however, that there was a drifting toward some groups which could have been by deliberate assignment.

Communications across commission lines worked reasonably well though not to the full satisfaction of everyone. Methods employed were:

1. Papers to all in advance of the conference.
2. Responses to all papers during the first plenary session.
3. Circulation duplicated, preliminary notes (Probably not essential).
4. Reading of findings to the whole session.

It would have been well if all groups could have reacted to the commission findings although it would be difficult in any case to have it earlier on the program.

Biblical-Theological Commission

What began as a Findings Committee for all commissions finally evolved into a Biblical-Theological Commission. The involvement of this assignment and functioning in a Spirit-led manner was a highly gratifying experience of the conference to me personally.

There probably must be some better ways of allowing adequate time for editorial committees to work. Certainly it behooves one to think through carefully the time schedule on our editorial work, preliminary reports to a plenary session and the necessary discussion.

Plenary Sessions

The first day was obviously too crowded. No one seemed to regret having the responses to all the papers in a first plenary session except that the whole day became too heavy. The first day of such a study conference should seek to get the problem stated clearly with everyone involved in how he sees the problem. We were too crowded on this.

The reading of the papers in the afternoon could be questioned. Responses, however, need to be written out in order to keep them limited in time.

Bible Study

This conference probably went farther than any previous study conference in having a meaningful Bible study and a Biblical orientation throughout for many of the commissions. Not all groups, however, had the dynamic experience hoped for by the members.

Summary

It is difficult to evaluate just what we have accomplished as a General Conference Mennonite Church through this conference. On the specific areas of study, I believe we have in all areas gained some added clarity of the problem and we see some things that can be done with regard to the issue.

A clear theology should free us for action in a given direction. I believe we have gained some of this added freedom to move ahead in certain of the areas but by and large, I believe our biblical and theological framework must be refined and perhaps reduced to more simple formulas in order to free us for moving ahead.

We certainly have not delved very deeply into the whole area of political participation although by implication we are dealing with it.

One of the greatest concerns that I have and one which Elmer Neufeld was really speaking to in his final message to the conference was how to have a church fellowship base which is more adequate for this type of participation in the world. Does any board in our conference really give specific thought to church renewal?

By--Elmer Ediger

Findings Committee

▷ evolved new task

▷ 18 page document is evolving

"basis for a total ministry to man" - as individuals
- as body corporate

Outcome

1. Brotherhood process - experience itself worthwhile

2. Papers & statements are most excellent - progress on clarity for action

3. Question of basic L.C. stance

- awareness becoming more acute

- synthesis difficult - yet clumsy - need much refining

* need for refining process

4. Need to be clear on objectives of process, esp. purposes of study groups: - write papers
-

STUDY CONFERENCE
ALTERNATIVES AND SUGGESTIONS

After studying through all materials that came out of the study conference the following thoughts emerge to which board action would be helpful.

1. Study papers. We ran 200 compilations of the ten study papers and have about 100 left. This is basic study material which we can share with interested persons, selling them for \$1.00 per copy. We have the mats and can run more if needed. All delegates have copies.
2. Commission reports. We have ten reports from seven commissions. Recommend that we make a duplicated companion report of these commissions of about thirty-five pages which would contain the following materials:
 - A. Introduction - written by biblical-theological commission
 - B. Biblical-theological report - accepted by study conference
 - C. Commission reports
 - international relations
 - Civil Defense
 - labor-management relations
 - race relations
 - state and church
 - capital punishment
 - agriculture and urbanization
 - alcohol
 - D. Conference minutes
 - E. Notes on talks - Elmer Ediger
 - Albert Meyer
 - Elmer Neufeld

These companion reports would be sent to delegates and sent with the study conference papers to any future inquirers who wish to have the materials. These papers should be edited during December and sent out in January to delegates.

3. Biblical-theological statement. This most excellent statement which will be ready by January 1 and ~~which is now in rough form should really be printed in folder form to share with many freely.~~ It is basic groundwork for our social concern. This could be printed in a month or so after January 1. *(duplicated only)*

4. Statement on social concerns. We should consider working out a total statement of concern (like Brethren and QMs) which would deal with all areas mentioned above, taken from the commission reports and written in condensed form. It would seem logical that the Peace and Social Concerns Committee meeting in Chicago, February 2 and 3 could spend a day or so to pursue this possibility and carry out what seems best. Such a thorough work could then after several months refinement be presented to the General Conference at Allentown next summer for General Conference action. If acted upon, it should be produced in presentable printed form as a basis for future peace and social concerns work.

*not new
on total
may be on
Civil Defense
Commission*

2.

5. District co-operation. It would seem that one effective way to follow up study conference concerns in 1962 would be to work as closely as possible with district conference committees to get concerns close to grass roots levels. We already have a request from the Pacific District to have three papers for their ministers conference in January and it would be desirable that we meet their request. I think we have the rapport with districts to make this one of our major thrusts.

DOUGH DRAFT

THE THEOLOGICAL BASIS FOR SOCIAL CONCERN AS FOUND IN THE DOCTRINES OF CREATION,
INCARNATION, AND CONSUMMATION

We begin from the christological stance because that is where the New Testament begins. We feel that this christological stance should be maintained throughout the treatment of the doctrine of creation and not merely stated at its beginning. It is our conviction also that this can be done without doing violence to the biblical material if we take into consideration the work of the pre-incarnate Christ or Logos as found in the Wisdom Literature of the Old Testament and in the prologue to the Gospel of John as well as the opening verses of the Epistle to the Hebrews. In this view the purpose of God to reveal Himself in the incarnation is already potentially present in creation apart from the fall within history. If we were attempt to set this forth in the form of a diagram we should do it with the figure of an hourglass. At the upper end of the hourglass is the creation in which the whole universe and potentially the whole human race are included in the creative act. After the fall the redemptive purpose of God manifests ~~itself~~ itself in the establishment of the covenant with Noah in the divine endeavor to rescue something that was worth saving from the devastation wrought upon the original creation by the fall. This is followed by God's covenant with Abraham which results in a deepening of the rift between the descendants of Abraham and the rest of humanity. As we move down the hourglass the redemptive purpose of God is narrowed to the faithful remnant among the chosen people and finally narrowed to the individual suffering servant in the incarnation itself. From the death and resurrection of Christ and the rise of the church subsequent to the coming of the Holy Spirit at Pentecost, the redemptive purpose of God again fans out to include at the lower end of the hourglass the whole of creation in a new heaven and a new earth where a whole new race of redeemed men from every tribe and tongue and nation constitute the inhabitants of the new creation. The same God who in the beginning created the world and mankind through Christ re-creates the world and redeems ~~man~~ the new humanity which inhabits it. John 1:2 and 3 speaks of the work of the pre-incarnate Christ; Romans 5:18-21 of the work of the suffering Christ; and 1 Cor. 15:20-28 of the work of the victorious Christ. These are not three different Christs but ~~manifestations~~ different manifestations of the same Christ that we encounter here.

Because the Christian doctrine of creation out of nothing does not allow us to see the material universe as originating independently of God or contrary to his purpose, we are constrained to affirm its goodness. John 1:2 and 3 and 1 John 4 are positive proclamations of the gospel but they are also an apologetic defense of the gospel in the face of the Gnostic heresy which denied both the goodness of the material creation and the real humanity of our Lord. We would affirm the goodness of creation despite the fall. We cite the following Scripture passages as evidence: Phil. 4:8 - "Therefore if there is any thing that is true, if there is any thing that is honorable, if there is any thing that is lovely, if there is any thing that is of good report, if there is any thing that is virtuous, if there is any thing that is worthy of praise, think about these things." This passage exhorts us to think of the good thing present outside of Christ within the culturally fallen world. Genesis 5:1-3 and Genesis 9:1-3 restate

the creation formula after the expulsion from Paradise without significant alterations. The fall has marred but not completely eradicated the divine image. Man is still human and not animal. The earth, though no longer a paradise, is however not a desert. We feel, therefore, that social concern is inherent in the doctrine of creation itself. It finds expression both in the declaration that man was created in the image of God and in the fact that no helper fit for Adam was found until the creation of Eve had taken place (Genesis 2:20-23).

Nevertheless, we would also take cognizance of the fact that demonic forces are at work within the fallen world and among fallen men which were not active immediately upon the completion of creation. While we must never lose sight of the fact that Christianity is a world-affirming rather than a world-renouncing faith, we must also be aware that in a fallen world man's sense of values is distorted and corrupted by sin so that he uses good things for evil ends. 1 Tim. 4:4,5: "For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; for then it is consecrated by the word of God and prayer." "This passage recognizes both the goodness of creation as it comes from God and the necessity to exercise proper restraint in the use of those gifts that come to us through the creation in order that we may exercise dominion over them rather than they exercise dominion over us.

THE DOCTRINE OF REDEMPTION

A. The redemptive work of the pre-incarnate Christ

There is evidence in the biblical material that the pre-existent cosmic Christ was engaged in the work of redemption prior to his incarnation. This is ~~many~~ true not only in the fact that his activity is seen in leading the Hebrew people to select some of their wisdom literature from their non-Hebraic contemporaries but also in the fact that codes of law parallel with those in the Old Testament have been discovered by archaeologists among the Semite neighbors of the Hebrew people. This should not disturb us for according to Acts 14:17 God has not left Himself without witness among any people. The Exodus provided the Hebrews with the criterion for sifting this material and taking it up into the biblical canon where it has now become a part of the sacred Scriptures. This pre-incarnate Christ does not preclude the missionary enterprise but on the contrary, makes it both possible and necessary and also expedites it. (Neither does the work of the pre-existent cosmic Christ implicitly or explicitly imply universalism.) Thus the uniqueness and once-for-allness of the total Christ-event which includes incarnation, resurrection, and consummation is not threatened by the role of the pre-incarnate Christ. In fact, it is strengthened if we see as the Bible does that the work of the incarnate Christ is the fulfillment of the messianic prophecies of the Old Testament. Thus we see the prophetic role of Christ in the call of God to Moses to deliver his people from bondage because he had heard their groanings and had come down to deliver them.

B. The redemptive work of the incarnate Christ

We see a further basis for social concern in the incarnation itself. Our Lord came into this world and took upon Himself our sinful human nature. He heeded

the sick, opened the eyes of the blind, unstopped the ears of the deaf, fed hungry people, and associated with social outcasts and otherwise undesirable people. He sought out people in their sin and need. Both in his own person and in his spoken parables, ~~He~~ ^{He} is a revelation of God's own concern for all manner of men under all circumstances of life. The passage from Isaiah which he chose to begin his public ministry indicates that he saw his mission as that of ministering to the needs of the whole man. (Luke 4:18, 19). Our fear of doing the same thing shows that we have not fully grasped the profound insight of Luther into the liberty of the Christian man. The Christian is now free to be a Christ to his own neighbor because the need to redeem himself no longer exists. Indeed, we often deny the incarnation by our method of evangelism. Should our ministers act in the same manner in which Christ did and seek out sinners in the local saloon they would most likely receive from their congregations the same condemnations that were heaped upon Christ himself. What we ask for is not evangelism and social service but getting ~~him~~ ^{him} through to humans in their need with the one gospel. It is our conviction that while this gospel as a rule expresses itself in both word and deed, it is not always necessary that these expressions take place simultaneously. In fact, instances have been pointed out where our insistence to utter the proclamation along with the deed may be the very thing that gets in the way of the gospel itself. However, as a general rule we feel that the gospel finds its fullest expression where word and deed are combined in one witness as was the method of Christ in miracle and proclamation. It was our Lord's redemptive identification with men in their sin and estrangement from God that brought about the climax of his own self-sacrifice on the cross upon which He who knew no sin was made to be sin for us in order that we might become the righteousness of God in him. (2 Cor. 5:21) From the human side, if our Lord had consented to withdraw from this self-identification with publicans and sinners He might have escaped the cross because his self-identification with them was a severe rebuke to those who held themselves aloof.

A. The redemptive work of the risen and exalted Lord *As Epilogue to the Incarnation*

This will become most real to us as we envision the church as an epilogue to the incarnation. It is from the Father and the Son that the Spirit descends upon the church at the time of Pentecost. And here is where our figure of the hourglass again begins to fan out to embrace God's wider redemptive purpose. The spread of the church in the Book of Acts itself proceeds geographically from Jerusalem to Samaria to the uttermost parts of the earth. If we see the church in the symbolism of the branches of the vine and of the members of the body we may say in effect that the church is an extension of the incarnation. These are useful figures if we do not ~~push~~ ^{push} them to the point where the institutionalized church becomes identified in our thinking with Christ Himself. In the New Testament the branches draw their life from the Vine who is Christ and to be cut off from the Vine is to be cut off from the life that is in Him. The members of the body are under the Lordship of their Head who is Christ and they form a body because they are united in his headship.

Taking her cue from her incarnate Lord the early church felt no incongruity in challenging segregation (Ephesians 2:11-16), in speaking indirectly to the question of slavery, and in ministering to their own poor. Although the Book of Acts indicates that when the need arose for a ministry of service to the Hellenistic widows a division of labor between the apostles and those

serving tables was instituted.

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B. The redemptive work of Christ as Christus Victor in the world outside of the church

Part of our hesitation in moving out into the world lies in the sometimes unspoken and sometimes vocalized conviction that the world is still the realm where Satan's dominion continues unchallenged and unchallengeable. This postulates therefore a radical and an un-Christian dualism. Demonic forces ~~remain~~ remain in the world which continue to be hostile to the reign and rule of God. But these powers have been broken by the death and resurrection of Christ. The death of Christ in the earliest attempts to give a theological definition of the atonement in the Book of Acts is not viewed as a defeat for Him but as part of the accomplishment of the ~~same~~ eternal purpose of God. His death is viewed rather as defeat for the demonic powers who engineered it and Paul makes the bold statement that they would not have crucified the Lord of Glory had they known what they were doing. The Christus Victor who is Lord of the church as well as Lord of the world has broken the power of the devil and we need not fear when we as Christians move out into the world that we are taking from the devil that which is rightfully his own.

Yet, while Christ is Lord of the church and of the world, his Lordship is seen and recognized most clearly in the church which is the Logos where his Lordship is most fully realized. In the world outside of the church the Lordship of Christ as Christus Victor is sometimes denied and not only denied, but even actively opposed. The temptation the individual Christian faces as he moves out from the church into the world is that of accommodation to its standards. Here the danger is not dualism but rather syncretism. Either one of these come about as a result of the desire to eliminate the tension between the church and the world. This tension may not, however, be eliminated without the church losing her identity as the church. The Christian must therefore not seek the removal of this tension either by complete accommodation to the world where the Lordship of Christ is not recognized nor by complete withdrawal into an imagined holy church. The Christian must live in creative tension between the world and the church. He draws his strength and his ethical insights for his work in the world by his own relationships with the living Lord and from his fellowship with fellow Christians who were formed by Christ into that community which introduced him to its Lord and his. This means that we recognize the seriousness of trying to give a consistent Christian witness in a fallen society which is ill with a sickness unto death. Locked doors on our churches and our homes, policemen on our streets but reflect in microcosm the same hostilities which we see mirrored in the cold war between the East and the West.

Perhaps our relationship with the world outside the church can again be illustrated with the use of our figure of the hourglass. The hourglass itself is held together by a framework. The framework represents the world in which the Lordship of Christ is not recognized. Christians draw their ethical insights on how to use in the service of Christ those tools provided by the world in which Christ is Lord though not recognized as such. We must be on our guard against accepting as principles for our conduct those ethical insights which we find in the world at large. The absolutizing of principle pushes us into the pitfall of legalism. We seek the redemptive encounter of the Christian man in response to the person with any human need. The solution

is perhaps neither withdrawal nor return but in withdrawal and return. This term which has been popularized for us by Toynbee is simply illustrative of a pattern found in the life of our Lord and in the lives of all the Christian saints.

Nevertheless, though the Christian lives in a sinful and fallen world where the goal of the Kingdom of God within history is never fully realized he is not thereby driven to despair. He lives in his own experience of redemption through Christ's death and resurrection between the tension of already and not yet. (1 John 3:1 and 2.) The Christian's present possession of the Holy Spirit is also the ground of his future hope. While he goes about his work in the world he does it in the confidence that the same Lord who has been crucified and risen shall in his own time return to claim his own.

Because Christ is Lord of the church and of the world there is hope that some social ills may at least be ~~some~~ ameliorated if not eradicated. Anything that removes a stumblingblock from the pathway of ~~large~~ human beings we may believe to be pleasing to God who so loved the world that he gave his only begotten Son to redeem it. The Christian does not have the promise that ~~he~~ all his attempts to ameliorate such evils will meet with success nor that because he is a Christian his own personal fortune is assured. It is always possible that the world may reject our witness to our Lord even as it rejected his witness to Himself. Thus there is a cross for the Christian as well as a cross for the Christian's Christ.

Nevertheless, we do not give up hope as we wait for the final consummation when Christ shall return and destroy the last enemy, which is death, and deliver the kingdoms of this world to God who is their rightful owner (1 Cor. 15:20-28). The Christian makes no attempt to set dates for this event, knowing that the times and seasons are hidden in the secret counsels of God. But he is confident that the event will take place on the basis of that which he has already experienced. Thus the Christian life in this world is one of response in love and gratitude to that which God has done ~~from~~ ^{for} him through Christ and Christ in the Christian is his hope of glory.

THE CHURCH IN RACE RELATIONS

Introduction

Our commission on race relations found the paper by the Chicago committee a faithful reflection of the church's theological position and present situation in the area of race relations. We agree with its premise that there is little room for doubt about the meaning of the biblical description of the equality of men in the sight of God and of the call to love all men. We agree, therefore, that we have come to the place where we are called to break through our excuses and take action. Our commission spent little time discussing the church's position on race relations but centered on the basis, guiding principles, and problems of a specific Christian action program.

We sought first to understand the nature of the race problem and the implications involved so that we could better understand what kind of action (education, conversion, patience, prayer, firm stand, vigorous protest) was called for.

I. This led to some basic understandings about the race problem.

Its root cause is sin. It manifests itself primarily in the refusal to acknowledge in practice that before God all men are of equal worth.

The race problem reveals itself:

1. As an emotional problem - as irrational behavior and beliefs.
2. As a sociological problem rooted in differences of culture and in the existence of exclusive groups.
3. As a moral problem. Racial pride resulting in blindness to racial injustice or a stubborn refusal to acknowledge wrong.
4. As a problem of ignorance.

II. Principles to guide a program of action

Based on the above understanding of the race problem we developed these guides for a Christian action program.

1. Recognize that the problem is far more complex than color of skin and it has many contributing factors other than difference of race (e.g. culture, thought patterns, economic factors, and education).
2. Wise teaching is needed in order to awaken a sensitive awareness of the far-reaching implications of race discrimination and to stir the conscience of men so they will undertake remedial measures.
3. We need to be clear about the biblical teaching that before God all mankind is one, that every person is created in the image of God and must therefore be accepted as God in Christ accepts him.
4. We need to be clear in our action program that not all love is truly ~~an~~ agape love. It may be mere paternalism. We must learn to listen with love and respect to all peoples. Some of their customs may be more Christian in their outworking than our own.
5. We need to be clear about the sinister evil of prejudice. Our church may be far removed from areas of actual race tensions but the evil of prejudice is at work among us, ~~poisoning~~ poisoning our lives and our relations in the community, the church, and the mission field.
6. We need to be clear about racial intermarriage since this very often is the expressed or unexpressed fear which prevents people from facing with an open mind the issues of race.
7. A concerted Christian movement to remedy racial injustices can be a tremendous witness if guided by Christ-like love and a Spirit-directed Christian community.

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9. We need a keen awareness that our Christian concerns really exhaust themselves in idealistic verbalizations and thereby divert us away from needed remedial action.

III. Implementing the Christian concern about race issues.

Suggested steps:

1. In vigorous imaginative ways stimulate our congregations and institutions to face the critical race problems of our day in the light of their larger ramifications. In order to help make these problems real and relevant we believe it would be helpful to list and briefly describe some services that our churches, institutions, and Conference are now performing which have contributed significantly toward better mutual relations between racial groups. Our achievements are to date not very large because the deeper consciousness of our problem with race and its immensity has gripped us only in recent years. We are grateful, however, that it is stabbing us awake and that we can call attention to:
 - a. Our colleges with their admissions and campus programs.
 - b. The Kansas City interracial study group.
 - c. The fresh air program for Negro children from the cities.
 - d. Retreat programs.
 - e. The Gulfport, Mississippi service program among and with colored people.
 - f. The Woodlawn integrated church program of service.
 - g. Hospitals opening service opportunities to people irrespective of race.
2. The Conference statement on race should be given a new mail distribution, but in order to give it a fresh present-day relevance it should be

3.

accompanied by an incisive covering letter and a copy of the excellent (Old) Mennonite statement on racial intermarriage which appears in The Way of Christian Love in Race Relations.

3. We urge that each ~~congregational~~ congregation and institution associated with our Conference re-study "A Christian Declaration on Race Relations" (the statement officially adopted by the Conference in 1959), invite in such help as they need and strive to take some decisive action.
4. We urge that every member of this study conference initiate such searching and discussion in his own congregation and institution.
5. A definite effort should be made to discover how churches react to the Conference statement. It is recommended that this contact with local congregations be channelled through peace and service committees of the area conferences. It was suggested that some deeply concerned person write a letter under sponsorship of the Board of Christian Service to present to peace and service committees the ~~most~~ crucial relevance of this issue to our churches and our time and in this way help them in their contact with churches.
6. We encourage churches to seek ways of experiencing race relations by such ~~various~~ methods as inviting people of other races to their homes, opening their homes to fresh air children, etc., in order to give vital meaning to this whole issue.
7. Recommendation 4 (E-16) of the study commission was ~~g~~ approved, namely, that Mennonites urge school boards in their communities to go out of their way to seek qualified Negro (or other minority group) teachers, that business places search for Negro workers, and that families contemplating child adoption consider seriously the great good that could be done by adopting a Negro child into their family.

5.

8. Recommendation 5 (E-16) was approved urging that hospitals, schools, and homes actively seek out qualified Negroes to serve in teaching, nursing, and other professional or skilled occupations; that schools actively recruit students in congregations where Negroes are present and needing encouragement; and that hospitals and homes be as clear as possible in stating their welcome to all persons wishing to come as patients or residents
9. Recommendation 6 (E-17) was endorsed, urging young persons and youth counselors to consider seriously the opportunities now open to serve in Christian race relations through Voluntary Service and I-W service. More such opportunities should be sought. We urge every young person in making his choice of vocation or of residence to consider seriously his possible role in the church's struggle to be truly Christian in race relations.
10. We do not feel we can give a blanket judgment on the various protest movements (sit-ins, wade-ins, etc.). We urge our congregations to test the spirit of the various specific expressions of these movements by the spirit of Jesus in ~~himself~~ his way of suffering love. Where the protest is an expression of Christ-like love toward all and not just a fight for the rights of a few we see no reason why Christians might not participate.
11. Our life together as Christians as we break racial barriers in the church is the most significant part of our answer to the race problem. We may naturally present this witness as we go about our duties, for instance, in eating in restaurants, riding in buses, etc. Our primary concern is that the life of the church truly reflect the will and spirit ~~harbored~~ of Christ in these human relationships.

12. Segregated housing creates and aggravates many other problems of race relations. The primary question is not how many Negroes live in the community, but whether the community is open to anyone to live there, including Negroes. We therefore urge that Christian people consider seriously whether they should live in areas where their brothers would not be permitted to live because of racial or ethnic restrictions.
13. It is urged (1) that the Conference give serious consideration to the suggestion to use "reserve funds" for building or buying housing units which can be rented or bought on an integrated basis, and (2) that the Seminary give serious consideration to the suggestions offered on page E-9, namely, to open opportunities for Negro families to settle in the Seminary area.

REPORT OF COMMISSION ON ALCOHOL

Introduction

It is estimated that sixty to eighty per cent of the adult American population are users of beverage alcohol. In the United States there are 5 million alcoholics and in Canada about 1 alcoholic per 100 population. The rate of crossing the line from drinker to alcoholic is so rapid that it is estimated that "before long there will be an alcoholic . . . in every family." (Christianity Today, 7/17/61, p. 877) Statistics on the total and per capita consumption of beverage alcohol confirm the effectiveness of the ever present liquor advertisement. Seeing the effects of alcohol in the thousands of traffic deaths and injuries, the broken homes, continual heartache, and the perpetual guilt, we begin to get the picture of the alcohol problem.

Statistics on the general problem become very real when a pastor visits the homes of problem drinkers in his congregation, or is called to counsel an alcoholic by a doctor or lawyer, or is faced with the decision to baptize a man ~~was~~ the morning after his "last drunk." The statistics also come to life on the living room TV screen and as each teen-ager faces the question "to drink or not to drink." The statistics become stark reality when three girls are killed by a "two beer" Mennonite driver.

Questions are haunting everyone connected with the problem. Is it all sin, or does it only become sin at certain points? Is alcoholism a "disease" without a moral base? What about the "success" of certain evangelistic efforts? Where do the insights and techniques of clinical ~~psyche~~ psychology and medicine fit in? What about involvement in ~~any~~ temperance organizations, lobbying for restrictive legislation, and promoting local option votes?

The vastness of ~~make~~ the influence of alcohol on our whole way of life plus the intense personal involvement ~~for~~ call for definition and action by all concerned groups and individuals.

Defining our problem in the Christian perspective

1. Jesus Christ brings "wholeness" to the individual. John 10:10 - "I came that they may have life and have it abundantly." We are anxious to utilize modern clinical contributions, but are keenly aware that the individual can have his total need satisfied only as he draws strength from Jesus Christ.
2. We must remove the influences and inducements which attack the weak and/or unsuspecting and draw them into their enslaving orbit.
3. Specifically, this commission is concerned with beverage alcohol. We seek steps that will lead to the elimination of ~~human~~ beverage alcohol from our culture, and a putting in its place the wholeness found in Jesus Christ. This involves an attack on the problems of alcohol production, distribution, advertising, and consumption of beverage alcohol, a study of the harmful effects upon the individual and society, and a redemptively effective treatment of the alcoholic.

Our involvement and guilt

We as a Methodist church confess our failure

1. To give adequate instruction concerning the dangers of beverage alcohol.
2. To understand the physical, emotional, social, and spiritual needs of individuals that lead him to the use of beverage alcohol.
3. To accept and assist the alcoholic in a redemptive way surrounding him with love rather than judgment and social ostracism.
4. To move more aggressively in opposing the liquor industries in their deceptive advertising and malicious use of protective legislation, and deliberately saturating the market to gain maximum profits.
5. ~~to~~ To state clearly and specifically how Christ meets the deepest need of the alcoholic.

Biblical basis

In searching for a biblical ground upon which to stand in our approach to the problems of drinking and alcoholism we discover that the Bible offers clear warning against drunkenness and ~~condemns~~ condemns the consequences which grow out of the use of alcoholic beverages. In its historical setting the Bible does not spell out rules of conduct which can be applied immediately and unequivocally to the liquor question. However, in taking our stand upon a Christ-centered rather than purely literal interpretation we do have the conviction that the Christian life, as portrayed in the ~~gospel~~ Gospels and Epistles and reflected in the early church (Acts) leads to an existence in which beverage alcohol has no place. (Eph. 4, Phil. 2, Col. 3) In fact, through observing the disastrous consequences of drinking in our day, we believe that a passage such as the prayer of Paul for the Philippian church ". . . that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent and may be pure and blameless for the day of Christ, filled with the fruits of righteousness, which come through Jesus Christ, to the glory and praise of God...." (Phil. 1:9-11) leads us to conclude that all beverage alcohol consumption is not only an unnecessary but wrong. This growth of "love in wisdom and discernment," of which the apostle speaks has led the church to reject evils in the past. Considering the seriousness of the alcohol problem and the fact that anyone who takes even an occasional drink is involved in the world of liquor consumption and its attendant evils, we are led to conclude that voluntary abstinence is the Christian position.

We realize that not all Christians have come to this same conclusion. We would encourage further study of our involvement and responsibility in the light of God's Word and through the guidance of his Spirit to the end that we would all discern what is right to the glory and praise of God.

of this. The ~~conclusion~~ reflected in

to ~~have~~ and ~~then~~ going to the ~~city~~.

problems of ~~concern~~ to the church.

INTRODUCTION:

The Mennonite in the mid-twentieth century is on the move, whether this be to the city, to visit friends across a continent, or to spend his week-ends at a lakeside cottage. Modern means of communication, transportation, the pressure of nuclear fear, and the impersonal character of society have disturbed our communities and confronted our Christian faith. No Mennonite person is free from this pressure, and we must assess his life of decision under the Holy Spirit in the context of the spirit of our times. It is the purpose of the study on agriculture and urban life to assess this spirit of our times, and grasp some of its implications. We recognize that our problem is intensified through the change which has occurred during the past decades as we moved from the closed rural community to the dynamic surge of modern urban society. We further recognize that the thrust of the spirit of urbanism has changed the character and spirit of the rural community.

We affirm that the Christian faith of our Anabaptist heritage has a relevance in our day of atomism in society and nuclearism in technology. It is our concern that the same creative initiative, industrious enterprise, inventive genius as evidenced by the Mennonite pioneer who cleared land, established homes, and built churches on the frontier now be demonstrated by the Mennonite Christian who follows in their stead as he finds his place in both rural and urban life.

The following statement as it deals with concerns that arise out of interest in the rural and urban context of our life, and the vitality of Christian witness in this context was prepared by a committee whose members reflected interests in the rural, urban and church leadership. The two papers etched anew the vast character of continued urbanization and its profound implication of every sector of life. The discussion reflected uncertainty and anxiety for both those remaining on farms and those going to the city. The commission felt these to be basic problems of concern to the church.

Agricultural Concerns

1. Agricultural surpluses in a hungry world. 2. An atomistic-economic individualism. 3. The undeveloped opportunities for people leaving the land who wish to stay in rural areas. 4. The burden of maintaining rural institutions due to a depletion of human and material resources, with professional people with high income moving to urban centers and frequently taking their rural inheritance with them.

Proposed Solutions

1. We encourage Mennonite farmers to practice stewardship of the soil with the best conservation practices. The opportunity to do so is enhanced by the presence of surpluses. 2. Christian farmers should study needs for agricultural products to avoid accumulation of further surpluses. 3. Farmers should strive to alleviate poverty and want both at home and abroad. 4. Every rural congregation is to analyse the urbanization process in its own midst so that the membership becomes aware of the permeation of urbanism into all areas of America from metropolis to individual farm. 5. We should foster Mennonite ecumenicity especially in areas where membership is too limited for efficient operation of several churches.

III

Urban Concerns

1. The increasing trend toward urbanization makes it imperative that the church continue to emerge in the midst of new settings. 2. The rural-urban transition is forcing a separation of the Mennonite faith from its supporting culture. This has religious, psychological and sociological consequences, i.e. loss of the "Mennonite" faith, increased anxiety, and loss of identity. 3. Problems of adjustment in this transition are coupled with the lack of social skills in relating ourselves to people in the mass society. However we be-

lieve that the Christian gospel which is at the basis of our faith is relevant and needed by people in any culture. 4. We need to determine what the essentials of our faith are and how ~~to~~ to express and communicate them in new cultural settings. The church must therefore be dynamic and adaptable in adjusting to this era of rapid social change. 5. The development of new techniques, policies, and procedures by mission committees and other responsible agencies needs to be encouraged as we face the issues involved in congregational growth, outreach and brotherhood in the urban setting.

Proposed Solutions

1. The need of our own people to be won to Christ and the church as they enter the city must be recognized. 2. Our "home" (rural) churches must seek to help persons contemplating a move to the city to see the implications involved. Educational and promotional materials such as programs and pamphlets might be used. 3. Seek new ways in which the different Mennonite groups can work together in establishing the dynamic city church and its witness. 4. The setting up of a referral agency to help persons who are moving to the city (e.g. student services, housing, job opportunities, churches etc.)

IV

The commission feels that the rural-urban transition is not to be deplored but to be faced realistically. We can be hopeful about the new opportunities for effective stewardship made possible by the breadth of vocational diversity. We can be hopeful about the new contexts for Christian witness. At the same time we must be aware that there will be casualties in embracing this challenge. Paul's assessment of his own situation seems to fit our time. "A great and effectual door is open to us, and there are many adversaries."

THE
UNITED STATES
DEPARTMENT OF THE INTERIOR
BUREAU OF LAND MANAGEMENT

TO THE SECRETARY OF THE INTERIOR
FROM THE DIRECTOR OF THE BUREAU OF LAND MANAGEMENT
SUBJECT: [Illegible]

[Illegible text block containing several paragraphs of a memorandum or report.]

[Illegible text block containing several paragraphs of a memorandum or report.]

The World Has Become A Neighborhood. No longer do our actions affect only those who are within the range of the smoke from our smoldering autumn leaves. Rather, we are individually and as a church deeply involved in the inter-play of international influences. Just for instance, of the 15 men in the commission searching for new guidance concerning our church's relationship to the underprivileged nations, 10 at one time had overseas experience. Our group included a relief worker in Hungary, an agriculturalist in Indonesia, a delegate to the World Conference in Europe, two missionaries, one to India and one to China, an athlete on a basketball tour to the Far East and Latin America, a touring amateur choir member to Europe, a refugee in Russia and Germany, an educational tour member to Europe and a CPS leader in Puerto Rico.....In this kind of world where our world's peoples are living "just across the next street" from us, and at the same time are in dire need of our help, what is the church's responsibility to the peoples of the underprivileged nations?

The Christian Church And Underprivileged Nations. From the Bible we learn of God's concern for a restored society in all the world and from Christ's teaching, life and mandate, we are motivated to a life of witness and service in behalf of people who are underprivileged in any case. The commission recognizes that for the purposes of effective discussion we need to focus our attention on some one phase of international relations. We feel that the Bluffton study group made a wise choice in limiting their paper to a consideration of the church's social mission, presenting India, the Republic of Congo, and Haiti as illustrations. We are aware that many who read this report will be interested in other important avenues of service on the international level, perhaps completely apart from church-sponsored programs, i.e., diplomatic or government service, Peace Corps, etc. Others would wish that more attention be given to the missions programs of the church and its particular problems which have become greatly intensified in recent times. Other pertinent areas of concern in international relations, not touched upon in this study, are the question of nationalism, international law, MOC-Mission Board relationships. The commission feels that an entire study conference on international relations might be undertaken with profit at some future time when these additional areas could be considered.

BASIC POSITION. We interpret the basic position of this study to be the encouragement of service abroad under the guidance of the Church and its various service programs. Certainly were it not for the concerted efforts of the Church through its organizations (i.e., MCC, Mission Boards) our world-wide witness would be seriously circumscribed. At the same time, we feel that individual Christians of mature experience may well make a positive contribution to international relations in non-church assignments. Such an individual will of course maintain his identity with the Church and the resources available through spiritual disciplines. If not--and this may be a problem for the individual who is abroad in a business relationship or government service--the lines of Christian witness become thin and ineffective. But it may be that opportunities for individual Christian service will increase as doors become closed to those who are associated with the "American image," willingly or otherwise. This service through "infiltration" (i.e., the individual Christian becoming more or less a part of a foreign culture) should not be thought of as a competing strategy with church-related service, but rather as an additional approach to world-wide service opportunities. For example, at present it does not appear to be expedient for the MCC to relate closely to the Peace Corps on the organizational level; however, the Peace Corps might offer individual Christians a real opportunity to serve in otherwise inaccessible areas.

But this is a conference on Church and Society. We note with gratitude the Christian concern that has thrust the Church into the far corners of the world, seeking to meet human needs entirely apart from political or economic considerations. It is good stewardship for us to encourage participation in and through the organizations of the Church, which have arisen out of a corporate concern within the body of believers. While there is a real danger of losing sight of the individual personality and need as we work on the organizational level, yet we believe that our Lord would approve of our efforts to pool our resources in helping to meet the needs of our fellowmen in the most efficient manner. In addition, as our various Mennonite branches undertake the disciplines of working together in the name of Christ (i.e., in MCC), certain values are realized that can only be to the glory of God.

IMPLEMENTATION. In undertaking our service to underdeveloped nations, it should be stressed that we go forth in humility, recognizing that we have much to learn from those we seek to help. Despite increased efforts to provide thorough training for foreign service in our schools (and here the Bluffton study paper has excellent suggestions) there still must be a gap in our understanding of other peoples that can be bridged only by actual contact and experience. At this point, it would seem desirable that nationals from other countries be sent to us with the specific mission of helping us to bridge this gap.

The real bridge, of course, is Love. An overseas worker, whether long or short term, must be dedicated and spiritually mature. This maturity is particularly important in dealing with the question of primary loyalties, when serving apart from the direct resources of the Church-related organizations.

Introduction

It was the day before the conference that the world heard of it---the explosion of Russia's 50 megaton bomb. At 10:30 a.m. during the opening session of the conference, the people of Chicago heard it---the civil defense siren. In the mood of somber realism created by these harsh sounds of our age, 13 men of the General Conference sat down together to hear, if possible, the clear sound of the voice of God---a clear voice above the voices of confusion. "Nurses, sign up for emergency civil defense duties now!" "May we use your church building as an emergency aid center?" "Build your fallout shelters now; can water; buy emergency supplies; prepare now for your families safety in case of surprise attack!"

Following are some of the concerns which we feel God is prompting us to share with our churches concerning civil defense:

Basic Position

The lengthy discussion of the Commission pointed to the complex~~est~~ questions involved in working out basic attitudes towards Civil Defense. Everyone agreed that more than pragmatic considerations are needed as a solid basis for an evaluation of Civil Defense. Nothing short of a solid theological foundation is needed to wrestle with this problem. There was common feeling that we must protest against Civil Defense at the point of its involvement in militarism and war propaganda. The theological basis for opposition that was considered by the Commission was that which also leads us to oppose war. Up to this point there was general unanimity within the group.

Here, however, the Commission embarked upon two divergent lines of thought rooted in two divergent answers to the question: How completely must Civil Defense be identified with the military machine? There were those who held that this identification was so complete that our only possibility is a^s radical a rejection of Civil Defense as possible. Others, without denying the involvement of Civil Defense in the military efforts, felt that this involvement is not so complete that we cannot cooperate with certain aspects of the Civil Defense program. There was no attempt to

separate Civil Defense and Militarism completely; it was presented by the Fresno Study Group made its most valuable contribution by clarifying the nature of Civil Defense, particularly its military involvements. We shall now follow the two streams of thought just outlined by discussing them separately as "A" and "B" positions respectively.

- A. Total rejection of Civil Defense raises the further question whether we should simply practice non-participation, or whether we should speak out prophetically against Civil Defense. From incidental statements and emotional overtones evident in the discussion it seems that those who are clearly committed to total rejection of Civil Defense feel the call to speak out against it also.
- B. The same question in slightly altered form arises again regarding partial participation: Is it possible to protest against the generation of war hysteria through Civil Defense, but at the same time to participate in other aspects of its program? It was tacitly assumed that war hysteria must be opposed wherever it is encountered.

The next major question of this group was: To what extent can we participate? This group felt more or less strongly that no blanket statement as to a "Mennonite position" is possible. Civil Defense confronts us in so many different forms and situations that the degree of participation must be determined by responsible Christian decision in the individual situation. The Church should help to clarify the issues involved, however, to help the individual member to make his decision.

Implementation

It is necessary to discuss the two positions separately again.

- A. Some advocates of this position saw a workable alternative to Civil Defense in Mennonite Disaster Service. Others saw any future war in such "apocalyptic" terms that it seemed superfluous to ask what we would do in case it started. For them the stand has to be taken against the present phenomena of Civil Defense.

3.

They seemed to view the practical situation that might result from radical opposition to the state, from the standpoint of the Christian's call to suffering and martyrdom. Those who saw MDS as a practical alternative were inclined to believe that agreement could be reached with the state analogous to alternative service for conscientious objectors. ~~THESE WERE THE ONLY TWO POSITIONS WHICH WERE DISCUSSED AT THE MEETING~~ ~~THESE WERE THE ONLY TWO POSITIONS WHICH WERE DISCUSSED AT THE MEETING~~ The entire congregation agreed on the continued validity of MDS as a vehicle of Christian concern in case of any disaster; and recognized that it should be operating whenever needed; and encouraged its being built up to utilize more skills and professions available within the brotherhood.

B. It has been said already that this group stressed the necessity to determine specific action on the basis of the individual situation. Doubt was raised whether we have an option at all, whether or not we become a part of Civil Defense. The only possible question is, to what degree we become involved. Generally those holding partial participation to be possible or unavoidable were very hesitant to consider MDS as a practical alternative in time of war. An exception, they felt, might be areas of great Mennonite concentration that have a highly developed MDS. In contrast to position A this group tended to regard Civil Defense not as one many-headed hydra, but as a conglomeration of many and varied projects and services loosely bound together. The group distinguished particularly between the national organization and aims of Civil Defense on the one hand, and various local and regional undertakings on the other.

Labor-Management Paper

Mennonites today are thoroughly involved in the industrial, business and professional occupations that constitute our contemporary economy. In this study we cannot possibly evaluate our whole economic system, but we do wish to speak to the pertinent issues raised as a result of our participation in the highly organized and competitive structures of our economic life.

It must be observed that during this long period of change from an agricultural to an industrial economy, our Conference has not made an official pronouncement to guide its members in the new problems and adjustments confronting them. As a Mennonite brotherhood we have done very little in the way of ~~unambiguously~~ consciously grappling with the spiritual implications of our economic and vocational relationships. Yet directly and indirectly we all feel the powerful and conflicting pressures impinging upon us due to our organizational involvements.

There appears to be evidence of a certain apathy or a failure to realistically face our drastically changed economic situation. The fact that our commission formed the smallest group may be in part a reflection of this.

Our commission has sought to focus its attention not only on the problems raised in labor and management but upon all organizations of collective action, such as professional and trade associations and special interest economic and vocational groups.

Having recognized that we are participating in a wide range of special interest group organizations, what are some of the implications of this fact? It is probably a fair assumption that generally we have associated ourselves with these organizations to satisfy the very common basic human needs of: a sense of belonging, status, security and the desire for self-improvement.

While we see nothing inherently evil in the technique of group organization itself, we are conscious of at least two potential dangers, namely: the excessive

use of power created by the organization and the loss of individual freedom involved in the process. Further than this we believe it is generally recognized that individuals are reluctant to accept their proportionate responsibility for the morality of their particular group's action.

While the Christian church must be willing to affirm the good that has come from the activities of these organizations she must also continue to be critical of them whenever they fail in such issues as: the lack of respect for the individual and his conscience, administrative and financial corruption, the general misuse of power.

We recognize that for most christians it is becoming increasingly difficult to avoid at some point or other an involvement in the area of special economic group interests. This fact, however, should not in any material way affect the vocational concept that he may have always had of his daily work. For him the world of work is a personal world in which he has the privilege of not only working for God but also with God. It is his understanding of this relationship that helps him to accord the status of dignity and the essential worth to all men regardless of their vocation in life.

3

Recognizing that the world of economic life is not primarily a world of things but of people in relation to basic ^{human} goals and

Recognizing the increasing necessities for all of us to affiliate with one or more organization connected with various specialized aspects of modern vocations and

Recognizing that modern vocations, whether in the area of industrial labor or management, the professions, or the world of business, take us into the main stream of society with its many social and economic problems, they, nevertheless, place the Christian in a position of vast potential witness, especially if he enters his vocation with redemptive as well as economic motives, the following suggestions are made by way of implementing the above stated position:

1. The best human relations result when we love and respect people for what they are or have the power of becoming.
2. As a basis for identifying with a professional association the following criteria are suggested:
 - a. Examine and attempt to understand the objectives and methods of the organization
 - b. Study the personal motives for joining:
 - i) Is membership voluntary or compulsory?
 - ii) What personal freedoms are surrendered and what benefits derived?
 - iii) What opportunities are there for determining policy and safeguarding ethical values?
 - iv) What degree of compulsion is there to engage in practices contrary to Biblical teachings or personal conscience? Such as: intimidation, strikes, slow downs, excessive prices and fees established by organizations and unethical advertising?
3. Business and professional men and women and unskilled workers should be ~~maximized~~ activated by the motive of serving God and fellowmen rather than by maximizing profits or the enjoyment of personal comforts as the sole end of the job.
 - a. While stewardship obligations include efficiency, those who employ others should be imbued with respect for the dignity and divine worth of all men; workers, customers, suppliers and competitors alike. In no instance should Christian workers become so involved in vocational organizations to the point of neglect of the more primary obligations to family and church.

OUR INVOLVEMENT IN THE STATE

In this twentieth century, the role of the state has grown far beyond the pace of growth of either the population or other social institutions. Today, the United States government, like many other modern states, is big business. The activities of the state affect us in a host of ways. No one can avoid the influence of or involvements with the state. The members of Mennonite churches have accepted this fact. The welfare state is a fact of life in the 1960s.

The following list has been compiled to show areas where we as Mennonites are or have been involved in activities of the state under which we are living or have lived.

That there is involvement, on our part, in the governmental process is abundantly evident. Much of this involvement we have accepted uncritically. Some we have resisted on religious grounds, such as our resistance symbolized in CPS and I-M service or our present resistance to involvement in Civil Defense. Other involvements have been resisted for political or economic reasons. We have resisted government controls of agriculture, for instance. We have been slow to accept government money for our schools because of a desire to maintain separation between church and state.

All of this indicates the clear facts of our attitude toward the state. By the same token, we have accepted it as a fact of life in working out the spirit of the New Testament. There are many areas where

we have resisted it on religious as well as political and economic grounds. These two are held in tension in the current thinking of our church. We neither fully bless the state, giving it total obedience, nor do we deny the state, refusing it participation and involvement or service.

We believe that this dynamic relationship, in which the church must always be examining and testing her involvements with specific governments, should continue to characterize our Mennonite approach to the state.

5. The Christian Approach to the State

Christians are those who have experienced the love of God in Christ. The church has a teaching and healing ministry growing out of the individual and corporate experiences of its members with God's love. The church, in the world, but not of the world, relates itself to the world's need in a manner that is saving and redemptive. The church is interested in the state's function as a minister for good.

There are areas, however, in which the church must take a more critical stance. Bearing in mind the ~~ministry~~ ordering function of the state,

the Christian must nevertheless evaluate the actions of the state from the perspective of the Christian revelation. Christ is the Lord not only in the church but also over the secular state, though not acknowledged there. The ~~church~~ church must seek to bring the Christian revelation to bear upon the actions of secular society (e.g. Ephesians 3:10). In other words, the Christian must on the one hand recognize the power sanctions necessary to maintain order in a sinful society but to ~~fix~~ this situation he will bring the insights of the Christian revelation such as the sacredness of human life and God's redemptive concern for all mankind. The Christian in this situation will seek to minimize violence, to keep governments from ~~degenerating~~ degenerating into sheer arbitrary power, and to work for an order in which the church can fulfill her more ultimate redemptive purposes.

Because the church of Jesus Christ is not of this world, its call and witness immediately transcends loyalty to any specific state. The church becomes a body and fellowship larger than any nation-state. The body of Christ is to be found in all the nations of the world. In serving her own state, the church will also recognize her obligations as a witness to God's love for all peoples.

V. Some Conclusions

the west

1. The democracies to which we must relate in the west include mixtures of social, economic, and political relationships which touch all of us in varying degrees. Increasingly our governments are becoming involved, on many levels of administration, in economic and social, as well as political questions. An important part of the work of our governments is in areas of economic and social affairs, where we are deeply involved.

2. On the other hand, we recognize that an essential function of modern states, including the Western democracies, is the maintenance of order within parasitic and secular societies. Each of these states uses power and bears the sword, as states have since pre-biblical times, internally in police functions and externally in conflicts with outside forces.

In the West, we live under governments that show a relative tolerance for Christianity. Let us, however, be extremely careful not to join those who, from the pulpit and on the radio, fail to recognize the sub-Christian character of our governments and tend to identify the cause of the free world with the cause of Christ.

3. In the past, we have discussed primarily those aspects of state life in which we felt least able to participate. At the same time, we have become involved in certain other aspects of state activity without studying sufficiently these other activities, and the extent, nature, and appropriateness of our involvements. The question before us is not whether we should be involved -- we already are -- but where, how, and when we should be involved, and who should do what.

... history, reflects the interaction
... great variety of governments. The account comes to a
... in the life and death of Jesus Christ. Jesus resolutely refused to
... the urgings of his Zealot friends and followers to become a political
... messiah; yet his message, proclaimed as the advent of a Kingdom, was charged
... with social and political consequences. Lest we minimize the relevance of His
... life for the question of our relationship to the state, we should remember that
... He was brought to His death with the charge that He was a rebel against the
... Roman state.

5. As we consider our involvement with the states of our time, we start with
... the conviction that
... the supreme loyalty as Christians belongs to Christ, whom we recognize as Lord.
... There are many areas in which this prior allegiance will not necessarily lead to
... conflict with the states in which we live, but there are conflicts at points. At
... these latter points, such as participation in war, our ^{first} loyalty is clear.

6. In areas of greatest complexity, we must assess our involvements in detail,
... try to anticipate implications of various courses of action for our future
... relationships with our government, and conscientiously seek the will of God as
... made revealed by His Word, Living and Written. Too long have we tried to
... solve numerous problems in our relationship to the state by the application of
... such abstract principles as "withdrawal" and "political responsibility".
... Situations vary greatly, and the activities of our governments touch us at a
... great variety of points. Individually and corporately, we need to renew our
... study of the Bible under the guidance of the Holy Spirit in order to meet the
... specific challenges before us.

men of government are persons and we can often express a witness to them in personal conversations or other private communications. This relationship, more than any other, can express an understanding of the difficult problems faced by the official or administrator in his work and the outgoing love that motivates our witness.

8. There are situations in which Christians are called by God to participate in some governmental functions. This will occur particularly in local communities (such as on school boards, public school teaching, etc.), but occasionally there may be times when a Mennonite may work in a distinctively Christian way in some state and national offices. Opportunities for work on all of these levels will need to be evaluated, as in other cases of vocational choice, in the light of the particular opportunity and a study of its real significance in comparison with other callings to which the individual Christian could give himself. Here, as in other areas, the Christian is constantly challenged to put first things first.

9. On the other hand, there are times when Christians must take a prophetic stance with respect to a given government or policy. There are social and political evils -- in some cases involving the lives and activities of so-called Christians -- that cry out for exposure and condemnation from the pulpit, in public meetings, and through the religious and secular press. This stance may involve the prophet's acknowledgment of his own involvement in the situation to which and in which he must speak. Let us utterances be open to examination and testing in the brotherhood, but let them also be expressed in the freedom of the Spirit, when it is indeed the Holy Spirit who so moves. God is still Lord over men and nations.

... a better understanding of the church's role in society by seeing the church. In our own history, from the establishment of religious freedom to recent contributions of PAI and other related church service efforts to the Peace Corps, we have always seen that these efforts have, in a measure, been a light to society. There have been times when we have been less than successful, but we must be greater. Confessing our past failures in this regard and thanking God for what we have done when our weak efforts have been used in His purpose, let us open ourselves to His blessing as He would make of us His people and a light to the world.

6
INTRODUCTION TO THE CHURCH AND UNDERPRIVILEGED NATIONS PAPER

THE WORLD HAS BECOME A NEIGHBORHOOD. No longer do our actions affect only those who are within the range of the smoke from our smoldering autumn leaves. Rather, we are individually and as a church deeply involved in the inter-play of international influences. Just for instance, of the 13 men in the commission searching for new guidance concerning our church's relationship to the underprivileged nations, 9 at one time served or visited in a "foreign" country. One was a relief worker in Hungary, another an agriculturalist in Indonesia, a delegate to the World Conference in Europe, two missionaries, one to India and one to China, one an athlete on a basketball tour in the Far East, a touring choir member to Europe, a refugee in Russia and Germany and In this kind of world where our world's peoples are living "just across the alley" from us, and at the same time are in dire need of our help, what is the church's responsibility to the peoples of the underprivileged nations?

THE CHRISTIAN CHURCH AND UNDERDEVELOPED NATIONS. The commission recognizes that for the purposes of effective discussion we need to focus our attention on some one phase of international relations. We feel that the Bluffton study group made a wise choice in limiting their paper to a consideration of the church and its mission to three specific areas of concern, viz., India, the Republic of Congo, and Haiti. We are aware that many who read this report will be interested in other important avenues of service on the international level, perhaps completely apart from church-sponsored programs, i.e., diplomatic or government service, Peace Corps, etc. Others would wish that more attention be given to the missions program of the church and its particular problems which have become greatly intensified in recent times. Other pertinent areas of concern in international relations, not touched upon in this study, are the question of sovereignty, international law, MCC-Mission Board relationships. The commission feels that an entire study conference on international relations might be undertaken with profit at some future time when these additional areas could be considered.

BASIC POSITION. We interpret the basic position of this study to be the encouragement of service abroad under the guidance of the Church and its various service programs. Certainly were it not for the concerted efforts of the Church through its organizations (i.e., MCC, Mission Boards) our world-wide witness would be seriously circumscribed. At the same time, we feel that individual Christians of mature experience may well make a positive contribution to international relations in non-church assignments. Such an individual will of course maintain his identity with the Church and the resources available through spiritual disciplines. If not--and this may be a problem for the individual who is abroad in a business relationship or government service--the lines of Christian witness become thin and ineffective. But it may be that opportunities for individual Christian service will increase as doors become closed to those who are associated with the "American image," willingly or otherwise. This service through "infiltration" (i.e., the individual Christian becoming more or less a part of a foreign culture) should not be thought of as a competing strategy with church-related service, but rather as an additional approach to world-wide service opportunities. For example, at present it does not appear to be expedient for the MCC to relate closely to the Peace Corps on the organizational level; however, the Peace Corps might offer individual Christians a real opportunity to serve in otherwise inaccessible areas.

But this is a conference on Church and Society. We note with gratitude the Christian concern that has thrust the Church into the far corners of the world, seeking to meet human needs entirely apart from political or economic considerations. It is good stewardship for us to encourage participation in and through the organizations of the Church, which have arisen out of a corporate concern within the body of believers. While there is a real danger of losing sight of the individual personality and need as we work on the organizational level, yet we believe that our Lord would approve of our efforts to pool our resources in helping to meet the needs of our fellowmen in the most efficient manner. In addition, as our various Mennonite branches undertake the disciplines of working together in the name of Christ (i.e., in MCC), certain values are realized that can only be to the glory of God.

IMPLEMENTATION. In undertaking our service to underdeveloped nations, it should be stressed that we go forth in humility, recognizing that we have much to learn from those we seek to help. Despite increased efforts to provide thorough training for foreign service in our schools (and here the Bluffton study paper has excellent suggestions) there still must be a gap in our understanding of other peoples that can be bridged only by actual contact and experience. At this point, it would seem desirable that nationals from other countries be sent to us with the specific mission of helping us to bridge this gap.

The real bridge, of course, is Love. An overseas worker, whether long or short term, must be dedicated and spiritually mature. This maturity is particularly important in dealing with the question of primary loyalties, when serving apart from the direct resources of the Church-related organizations.

Page 5

(only to Commission V) ALCOHOL EXISTENCE

A. Definition of Problem

There are two broad aspects in the problem of "alcohol." The first one could be referred to as the "consumption of alcoholic beverages in our culture" which includes production, distribution, and consumption as well as general effects of that consumption in our society.

The second aspect could be seen as the climatic effects in the lives (psychological, sociological, physiological, spiritual) of those consuming the beverage who have become addicted to it.

B. What does the Bible say?

1. Bible teaches redemption in Jesus Christ.
2. Bible teaches we are our brother's keeper.
3. Bible teaches to love self as others.
4. Bible warns against use of strong drink.
5. Bible insists on personal responsibility.

C. What can we do?

1. The church needs to recognize and teach that consumption of alcoholic beverages has increasingly dangerous possibilities, especially in our civilization.
2. The church must see that each person who drinks is an actual danger to himself and a potential alcoholic, even within the fellowship of the church.
3. The church should strongly encourage (but not coerce) persons to consider total voluntary abstinence as a means of being personally free of the problem.
4. The church should not break fellowship with those who permit themselves the liberty to indulge, but should, in consultation with therapeutic agencies, adopt an approach which may lead to the eventual healing of the alcoholic.
5. The church should assist the family of the alcoholic, especially where he has been a part of the church community, in such a way that they are not left destitute and yet in a manner which will not hinder the alcoholic pattern of recovery.
6. The church should communicate the redemptive work of God in Jesus Christ to the one afflicted and together with recognized social service centers, co-operate in a program of release and rehabilitation.
7. The church in a long-range program of prevention and cure should:
 - a. educate its people as to nature and effects of alcohol, in Sunday school, youth program, Mennonite Men, WMS, etc.
 - b. co-operate with larger, existing temperance movements in their witness against alcohol.
 - c. Witness personally to government, liquor industry, advertising on radio and TV, etc.

d. Use our existing church papers to communicate the concerns related to the use of alcohol and instructing people in the more wholesome ways of life.

Question: Has the time come where we launch a crusade for abstinence?

Consensus: In view of the biblical warning against the use of strong drink in a slow moving culture, we feel that an extension of the warning in our own day (with its tensions) would advocate total abstinence.

Inherit Report
(Wednesday night)

#4

LABOR AND MANAGEMENT RELATIONS

We recognize that we are operating in a capitalistic system, which is not infallible, and within this system we are addressing ourselves to Christian implications of economic organizations. We have broadened this to include not only labor and industry, but also professional and trade organizations.

problematic
We decided that an evaluation of the inherent evil or good of the capitalistic system was not our mandate.

Consensus: Nothing inherently wrong with collective bargaining as such.

Our day's activities were addressed to the discussion of the following questions:

I. What motivates people to join economic and professional organizations for collective bargaining, and what criteria may Christians follow in deciding to join or not to join.

A. Motives.

1. To obtain recognition.
2. Obtain security for self and family.
3. Better working conditions.
4. Compelled to retain or obtain employment.

B. Criteria possibilities.

1. What are the objectives of the organization itself?
2. Which of the above motives is the individual considering and which is dominant?
3. Will there be opportunity to witness in the organization to perhaps change objectionable practices or positively promote ethical principles?
4. By association are you helping create a center of power over which you have almost no control, and which may well have a corrupting effect.

II. Is unlimited profit or any possible wage that can be obtained ethically justified, or is there a point at which more wages are not earned and additional profits are improper?

III. Why have Mennonites traditionally opposed labor organizations, and why haven't Mennonites made a stronger witness in the labor-management field?

A. Why traditionally opposed:

1. We have followed pattern of other management groups generally.
2. We have been rural people and therefore have not understood industrial employee problems.

1. Church has opposed Christians being unequally yoked with unbelievers in a worldly organization.
4. The fact that unions have sometimes in the past used violence was contrary to Mennonite principle of non-resistance.
5. Traditional view that a property owner is not to be told by others how he should manage his property or business.

B. In view of our commitment to the way of love and reconciliation, why haven't Mennonites been most active in witnessing to industrial peace?

1. Have accepted the ethic of society generally without question.
2. We urge Mennonites to do the following:
 - (a) Explore new ways of dealing positively with employers.
 - (b) Encourage employees to find new ways of understanding employer interests.
 - (c) Some of our people should become prepared and qualified to conciliate and mediate in disputes - e.g. government employees or neutral persons acceptable to both sides.

IV. When may the member of the group deviate from the rule of the organization even though it may appear to be to the detriment of the group?

We recognize that there will be times when the member of the union or professional organization will find himself to be at odds with his Christian ethic of stewardship of time (fair pay for a fair day's work - or "slow down").

What should he do? If he quits, he may well have the same problem in the next job.

We recognize that this is complex, and many others will be affected by the individual's action. We do not feel we can lay down a rule that will apply in all cases. We would encourage the individual to express his concern to responsible officials of his organization.

Until a better solution is found, we feel that Christians should react similarly to situations of conflict of conscience with demands of government. Finally, when conscience dictates he will need to sever his relations with the organization.

V. What is the place of coercion in promoting group interest?

It was the general consensus that the principles set forth in sections 10, 11, and 12 of the report of the study group are very helpful and significant.

Note: Non-commission members may submit suggestions or recommendations to following members of the above commission.

Winfield Frebe
Jacob Amz
Fred Unruh

Hilton Gerd
Bill Dick
Edward Wiebe

Menno Wiebe
Peter J. Froese
Howard Baumgartner

Mennonites are now thoroughly involved in industrial and business occupations. We are a part of the competitive, organized ~~capitalistic~~ capitalistic economy. Our abundant heritage presents grave problems of good and evil. While we can not offer judgement of our whole economic system in this study we do wish to speak to the issues of worker organizations and management problems.

The church has not spoken clearly to its members during the period of change from an agricultural to industrial economy. The issues of our present economic life make us insecure because we have not given much thought to the problems. That our commission was the smallest group and that no union member was in the group reflect that we have not really accepted or recognized our changed economic situation.

We have placed our attention not only on unions and management, but upon all organizations of collective action, i.e., professional associations, trade alliances, labor unions and the like. Our concerns for management responsibility include the farmer, groceryman, hardware dealer, shopkeeper as well as the factory manager. We are all involved in the power conflicts of organized groups and special interests.

That serious problems confront the Christian in his economic life is dramatized in that one member was a victim of taxi fare extortion; that a booming business in lust and sin flourishes within eyesight of our hotel; that our daily paper reports employee/management conflicts and violence. We would seek to spell out some of our convictions and suggestions for Christian involvement in our contemporary industrial life

A ~~RENEWED~~ STATEMENT OF POSITION

Having recognized that we are deeply involved in the pattern of economic organizations, let us examine certain implications of this fact. Certain reasons seem to appear as causing us to be so associated, and among them are the following: To obtain ~~some~~ status/ recognition; desire for security for ourselves and family; obtain better working conditions; in some cases/ because we are virtually compelled in order to be employed. As Christians we seem to have the same motivation in this respect as others in society.

We see nothing inherently evil in organizing and working collectively for the objectives listed above. The organization as such is amoral, but there are

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DECLARATION OF PRINCIPLES

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creating and becoming a part of a larger structure to obtain selfish benefits which cannot be justified. There is further fear of denying any personal responsibility for the action of the group. Admittedly, in any democratic process, an individual gives up some freedom of action for the benefit of the group as a whole. This has been recognized in politics, but not so much in economics. However, there is some danger of justifying yourself as being not responsible for some objectionable action of the group.

We recognize that Christians should be actively involved in the vocational areas where they will meet conflicting interests head on. They should feel that being in the midst of these conflicts is not an un-Christian calling, but is an opportunity to be the salt of the earth. They should, however, be careful to understand that Christianity stresses the dignity and personal worth of every person in every capacity. The worker or manager is not a commodity, or a "pair of hands", but is a whole person, body and spirit. We must all work in some way, and this activity is a mode of living decreed by God. For the Christian, the world of work is a personal world in which the drama of meaningful existence is enacted. The choice of vocation and one's conduct in work must be undertaken in the sense of serving and being a witness to one's faith.

Christians must be willing to affirm the good as well as recognize the evil in the actual practices of interest groups. We must be critical of any collective action which fails in the following areas: lack of respect for the individual and his conscience; administrative and financial corruption; misuse of economic power; use of violence. Ownership of property and responsibility for the fruits of the labor of men, are trusts from God which should be dedicated for the good of all mankind.

There may be organizations or activities of a particular organization that are properly objectionable to a Christian. We do not feel that general rules can be laid down that apply to all cases, as this is a very complex area. However, as in our conviction in relations with government, the conscience of the individual may well require him to decline to participate in certain activities or

3. IMPLEMENTATION

The world of economic ~~living~~ life is not primarily a world of things but of people in relation to basic human goals. In order for people to make progress in human relations, no matter in what area of work ~~they~~ ^{we} are engaged, we must recognize that we cannot really understand or know people until we learn to love and respect them for what they are or have the power of becoming.

While there is nothing inherently good or evil in most economic and professional organizations as such, and in view of the increasing necessities for all of us to join one or more organizations connected with specialized areas of modern vocations:

1. The individual Christian is urged to examine and try to understand the objectives and methods of the organizations of which he becomes a member
2. Each person should likewise examine his personal motives for joining:
 - a. Is membership voluntary or compulsory?
 - b. What personal freedoms does he surrender in exchange for the benefits he derives?
 - c. Will the Christian have opportunity for helping to determine policy and thus promote or safeguard ethical values?
 - d. Will he be compelled to engage in practices contrary to Biblical teachings and to his personal conscience? such as:
 - 1) engaging in strikes, agreeing to excessive professional fees or prices for commodities and services; become a party to deliberate slow downs in work situations.
3. Modern vocations, whether in the area of industrial labor or management, the professions, or the world of business, take us into the main stream of society with its many social and economic problems. They place the Christian in a position of vast potential witness, especially if he enters his vocation with redemptive as well as economic motives.
4. Business and professional men and women should be motivated by the motive of serving God and fellowmen rather than maximizing profits or enjoying personal comforts as the sole end of the job. The laborer likewise should not think of his job as a mere material means to an end but as a part of a larger service to God and man.
 - a. While stewardship obligations include efficiency, those who employ others should be imbued with respect for the dignity and divine worth of all men, workers, customers, suppliers and competitors alike.

China and Culture - A. Richard Nelson
 - on the 11th century

Involvement - suffering with a part of but not a partner to.
 are the same managers have a plan to set
 1970s - 1980s, not changing the 3. 10th

Is the management struggle and union membership
 has already in fought - we are 30 years
 late in speaking to union issues!!

Labor/Management

Ministeries have a responsibility ~~to~~ and duty
cohesion in the church

Christian calling ours

Thankfulness for our economic heritage

Our labor/management group must be in our study conf.

- indication of our concern as disciples
- in time of crisis - 1930s our church did not speak?
- do we have a position

Does the church act responsibly to its own
members?

Our lack of responsibility in labor/management reflects
our lack of sensitivity in most areas of life
life or decisions

Attitudes and sensitivities are at heart of the matter

We have somehow not felt profit enterprise

We have always had labor/management problem:

Comments (Fred's) on scene of our study

- profit from man's labor - quite & honest, figures material

More philosophy in the teachers than in the students - man's needs

Illustration of union man not doing a day's work, Center
 how'd they workers go along without protest or work.

Extremes inability to understand the issues
 ? confronting the commission

Despite of our theory people have been not
 involved in a variety of circumstances. The law
 are such in the field as neutral people etc

3.

RACE RELATIONS

A. What is the race problem:

It results basically from sin, a refusal to accept that before God we stand as equal.

It manifests itself as

1. an emotional problem, with irrational behavior
2. a sociological problem with roots in differences of culture and of "in-groups"
3. a moral and educational problem with blindness to any injustice or a refusal to admit that any wrong is inflicted.

B. Principles to guide a program of action

1. Recognition of the complexity of the problem.
2. Information and moral-religious teaching is needed to give intelligent understanding of the race problem, to give a sensitive awareness of its far-reaching implications and to arouse the conscience so that remedial action results.
3. We need a clear word reaffirming that before God all mankind is one, that every person is created in the image of God and must be accepted as God in Christ accepts him.
4. Not all love is truly agape love. It is at times paternalism instead of Christian brotherhood. We should learn to listen with love and respect to all peoples. Some of their customs appear more Christian than ours.
5. We need a clear word about prejudice and its subtle impact on our life, our circles, our churches, and our missions.
6. We need to give a clear word on the question of intermarriage since this very often is the expressed or unexpressed fear which keeps people from listening with an open mind to the issues of race relations.
7. Investigate whether Protestant voluntaristic religion is less capable of coping with the problems of race prejudice and discrimination than the Catholic Church.
8. A Christian crusade to right racial injustices may be justified if guided and balanced by Christ-like love and a Spirit-directed Christian community.
9. We need an awareness that our concerns exhaust themselves in verbalization and divert attention from appropriate action.

Non-commission members may wish to speak to any of the following commission members:

Stanley Bohn
H. A. Fast
Vincent Harding
Willard Claassen
Richard Ratzlaff

John Miller
David Janzen
Paul F. Goossen
Malcolm Wenger
Leo Driedger

2.

INTERNATIONAL RELATIONS

Scope and Procedure

1. It is the general opinion that we limit ourselves to the area which the commission chose, i.e., "The Christian Church and Underdeveloped Nations."
2. The other issues raised as questions should be listed as recognized concerns not falling into the scope of the paper.
 - a. The paper seems to think of our relation to other nations mainly as through the church. Should we also think of relation to these nations through exerting influence on our own government?
 - b. The paper looks at international relations primarily as missionary in nature. International relations have more direct avenues, however. The name of the paper is a misnomer.
 - c. The paper does not discuss the question of ecumenical relationships.
 - d. Tensions and questions arise not so much in relief and service programs as in church building programs. These are not discussed to any extent in the paper.
3. Areas also pertinent to international relations, not touched upon in our paper, are: The question of sovereignty, international law, MCC-Mission Board relationship.

Basic Position of Paper

A. Encouraging service abroad through church:

1. In general, we are in agreement with the point as given in the paper. While the individual Christian can make a real contribution as a Christian through certain non-church assignments in foreign countries, the major impact of the Christian witness probably still comes through church avenues.
2. Suggested alternative to above: We affirm that witness comes through the individual Christian in close fellowship in the church.
3. This discussion centers around the validity of witness by "infiltration" of individual Christians into various avenues of life, as over against witness through direct church channels.

E. Relation Peace Corps

1. One question is whether we should encourage the individual Mennonite young person to join it. An altogether different question is whether we should co-operate on the organizational level.

2. The first question has been dealt with in our discussion above. On the second, it is reported to us that there is real question as to whether the Peace Corps is willing to co-operate with church groups. The present MCC stand is that under present Peace Corps policy we cannot support its program, but MCC wants to check this periodically.

C. On implementation of church-related services abroad

1. It is stated that relationship to other nations is a two-way matter. If there are benefits coming back to us this is a legitimate part of the interaction. The paper is stressing too much the one-way direction. We are "underdeveloped" in many areas and need the exchange.

2. On worker training:

- a. The training for foreign work cannot be completed in this country; it cannot be wedged into already full school curricula. Nor can authentic foreign culture experience be had in our country.
- b. This means that the recommendations given (p. B-24) are applicable to long-range workers, but must not be rigidly applied to all foreign workers. Great sensitivity is urged in the selection of short or long-term workers on the basis of evaluation of the need and of that which the person has to offer.

3. In some instances it might be well to be clearly conscious of the fact that sometimes a person may go overseas as a "learner."

4. Both the difficulties and the opportunities of Christian life and witness in government or other foreign agencies were discussed. A central issue is the question of preserving first loyalties first. This cannot be decided in principle, but it must be decided in the individual situation.

5. Great caution is necessary on the matter of capital investment as a Christian outreach. Time and information available do not allow us to pursue this further.

Note: Non-commission members may express concerns directly or in notes to any of International Relations Commission members listed below.

Virgil Gerig
Waldemar Janzen
Gordon Dyck
Orlando Walther
Delmar Stahly
Peter Ediger
E. G. Kaufman

Howard Habegger
Marvin Linschold
Maynard Shelly
John Bertsche
Leonard Kingsley
Carl Lehman

Fred Church

INITIAL REPORT FROM FINANCIAL COMMITTEE

(8-10-1961) (1961-1962)

I. Biblical Approach

A. In the main we appear to be pleased with it.

Shortcomings

1. Commissions felt that Elkhart paper while criticizing the English for not making sufficient mention of the work of the Holy Spirit in biblical interpretation did not spell out for us manner in which Holy Spirit works in this area.
2. There is a need for greater clarification on how to distinguish between the permanent and the passing in the Bible.

II. Timidity on accepting social concern as a legitimate one.

This shows itself in the following areas.

- A. In the fear that we will substitute social passion for evangelical concern.
- B. There is an underlying conviction that there is a real ^{division} ~~dichotomy~~ between individual salvation and the social implications of the gospel (maybe contradiction would be a better choice of words than dichotomy). ~~There is no contradiction~~
- C. There is a latent fear that we will now be tempted to seek our salvation by works rather than by grace.
- D. In the main we continue to be pessimistic about the possibility of transforming society. We see our task rather as that of being obedient, though what it is that we are to be obedient to remains unclear. However, it is stated that our goal must be obedience and discipleship rather than the Christianization of society.
- E. The question is raised whether we should attempt to be concerned with social issues that do not confront us directly in our own communities.

III. Reasons for this timidity.

- A. The distinction between the church and the world remains blurred. On the one hand we see the evil world and on the other hand the holy church. We are not convinced that it is possible for God to work in the world independently of the church.
- B. Since the distinction between the church and the world is blurred we are also not clear on how the individual Christian is related to the church or why it is necessary for him to be as he enters his vocation in the world.
- C. We have no clear sense of the sovereignty of God nor of the essential goodness of creation. There is need to clarify the fact that Christianity is a world affirming rather than a world renouncing faith.

- D. There is little comprehension of the Christus Victor motif in the New Testament where Christ's death and resurrection are viewed as the decisive battle with the forces of evil and the fact that the decisive battle ~~insures~~ insures the final defeat of these evil powers.
- E. The discovery of some good in the secular world has shaken us and made us unsure of our own self image. If it is possible for some good to originate in the world is the church as good as we thought it to be.
- F. We are not clear how sharply we shall distinguish between the work of Christ and the work of the church. Is the latter merely a continuation of the former or is there some sense in which we must ~~again~~ speak of Christ's finished work and of the work of the church as being based upon this?

IV. The reaction to Keeney's treatment of the fall.

- A. There was appreciation for his attempt to deliver us from the shadows of Augustine and Calvin but also a feeling that he had taken us too far out of the shadows into a false light. In other words, there was general consensus of opinion that the term "fall" in its biblical context expresses rebellion rather than incompleteness and imperfection.
- B. We need to struggle with the doctrine of creation. Because we begin with the doctrine of creation, is there some goodness left in it even after the fall? And inasmuch as the incarnation has taken place within history and within a genuinely human life, does this in part remove the necessity for the sharp dichotomy which we have been accustomed to make between holy church and evil world? Since man was created as a social creature with social needs, is it not evident in the biblical narrative that these social needs existed before the fall and continued after it?

What is the purpose of the creative process?

- a personal goal - creating something out of ideas & imagination
- fulfilling God's creative intention as we are made in His image
- shouldn't even have known good & evil in the original creation
- man had knowledge before the fall (Genesis)
- in the fall we sought for actual immortality (with our God)

Existence and anxiety - more responsibility than we can bear & more power...

Man sins in two ways

- 1) Forgetting himself as God's creature - attempt to be God himself
- 2) Denying God's continued help in the act of creation

* man continues God's activity - in co-operation with creating

What is man's goal in the creative process?

Dr Meyer

1. Concept of problems

Church as center of decisions

Concerns of the whole community, under the living word of the Lord & Holy Spirit

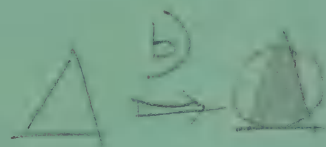
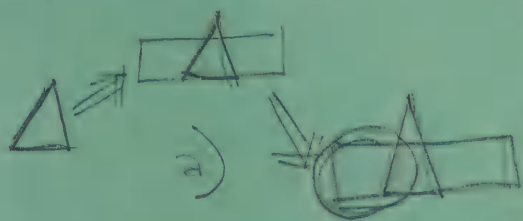
2. Some problems defy academic problem solving

3. Use of Scripture in decision making

alternatives a) deducting general principle from Biblical accounts and applied to our situation.

7 serious fellowship
waiting for a
message from God

b) Direct relating of Biblical events, materials & interpretation with current problem situations



4. Current Applications

Problem not of understanding but of application of insights

uses

a) Boldness of Christ concept

b) Power, purity & peace

c) Witness & call of every one for love of Christ

d) Role of church ministry

e) Role of arts and artists

Questions

How may the Christian relate in collective organizations

- what kind of organizations can he join?
- how does he deal with cohesion in group activities?
- principles for concrete situations? eg. in church, in work, in social life

1) - motives

- criteria

concerns in professional organizations

degrees of a collective organization

statement of principles
of goals
of questions of implementation
of measured question

where are we?

1. Should Christians participate in such concrete things as - union membership?
union shops or closed shops?

2. Have we accepted the modern view by default of the labor/management struggle?

3. What are we seeking in organization?
- labor
- management
- associations
(collective organization)

What kind of organizations can we join?

4. Ethical questions of how wealth or profit is produced?

5 What's inherently evil about capitalism?
profit making?

Can labor understand anything but a wage
- not understand profit sharing, bonuses, etc.

6. What justification is there in considering profit
but not the inevitable demands of labor and
society when unearned.

7. Why haven't Mennonites given a model witness
in labor/management relations.
→ ideal situation
→ what is the formula

Is a business good when small and
bad when large?
traditionally

8. Why are Mennonites ^{traditionally} opposition to labor?

9. When ~~may~~ ^{may} the Chinkees deviate from the rule to the detriment of fellow employees?

- ⇒ industrious work - speed up of assembly line
- ⇒ group decided rate on pricing product or services

What is the fact of coercive action in our work relations

~~How does coercion affect our work/life experiences - in school - business~~

10 What is the position of coercion in group interests

CHURCH AND SOCIETY CONFERENCE

October 31 - November 3, 1961

Leadership Instructions

Chairman of Commission
Secretary of Commission
Reporter of Commission
Commission Editorial Committee
Conference Findings Committee
Bible Study Group Leader

I. BASIC OBJECTIVES AND APPROACH OF THE CONFERENCE

Although these were stated earlier for the pre-conference report book, the following is an effort to highlight or further sharpen these:

1. What is our Christian church responsibility to the social problems of society?

In general, what is our responsibility to society beyond evangelism?

2. In re nine specific problems selected:

- a) What is our Christian position of concern and responsibility?
- b) Give recommendations for implementing our Christian responsibility.

The primary task of this total study conference group is to work on the biblical and theological framework for "social concerns." The commissions are devoting their session time to important specific areas with both of the above goals in mind. The involvement in specific areas is an essential part to the task of clarifying our over-all Christian responsibility to the social problems of society.

The above approach recognizes that there are too many areas to give detailed plenary attention on each final report. Consequently the commissions are being given the responsibility for their respective reports and the total conference group under the leadership of the Findings Committee is given the responsibility for the over-all biblical and theological framework and to speak to "position" implications of the commission reports.

II. END RESULTS OF CONFERENCE

Beyond the values of personal clarification and inspiration we have a responsibility as delegates of our General Conference Mennonite Church to set forth on paper what we have learned in this total process of study commissions and now the study conference. To put things down on paper is not really the "end result" we obviously want but this we believe is a necessary discipline for greater church clarity, commitment, and implementation.

Summary Statements of Total Process

The goal is to condense all findings to about a thirty-five page double-spaced typewritten summary for congregational, district, and conference follow-up. Our goal is not to draw up statements ready for General Conference adoption. If these more formal statements are needed, perhaps our committees will provide the recommendation, the direction, and the raw materials. Nor should we feel frustrated about all the answers we don't have. Our task is to summarize where we are after having gone through this process. (If we feel lost, let's say so!)

Using the above objectives and accepting the need for a structure to discipline us toward a workable end product, we are suggesting the following framework for our summaries.

OUTLINE

	<u>Space Allocated</u>	<u>By</u>
I. <u>Introductory Section</u>	1 page	Conference Findings Committee
Developments in General Conference		
Sense of need for this conference		
II. <u>Biblical and Theological Basis Section</u>		
Introduction	$\frac{1}{2}$ page	Conference
What is our Christian responsibility?	2 pages	Findings Committee
How make Christian decisions	1 page	
III. <u>Commission Problem Areas</u>		
<u>Outline for each commission</u>		
Introduction	$\frac{1}{2}$ page	Commission
Position, policies	2 pages	Editorial Committee
Implementation	1 page	
Nine areas total	3 $1\frac{1}{2}$ pages	
IV. <u>Responsibility for Implementation</u>	1 page	Conference Findings Committee
Miscellaneous		

(Commission Editorial or Conference Findings Committees may vary the distribution within their areas.)

The "Introduction" sections are intended to help bridge the gap with those not at the conference by including some "live" material - reference to actual situations of the problem or some description which helps people to understand the experience during this conference. This latter may include something of the tone of the meeting - whether widely divided opinion, etc.

3.

Each of the Conference Findings Committee reports will be submitted for approval to the plenary body. Each of the commission reports will be read at the plenary session. The plenary session will not be asked to adopt the commission reports. The Conference Findings Committee will feel free to give reactions to any aspects of the commission reports directly to commissions or for plenary consideration and adoption. The chairman of the Conference Findings Committee and the Board of Christian Service staff are responsible for final editing of Findings Committee report, the Board of Christian Service staff for commission reports.

III. COMMISSION FUNCTIONING

Actually a major burden of this conference work is to be done in six groups of fifteen people: the commissions. Each commission meets three half days on its problem areas.

1. Each commission will have one or two papers as background material. These could be read or summarized at the beginning of the commission sessions.
2. Each commission should decide whether they can develop their discussions within the following framework and revise as necessary:
 1. How do you feel about the basic position and policies advocated by the study group paper?
 - Summarize position, premises, or goals
 - Work on areas of disagreement
 - Arrange for findings
 2. From your own experience and observations, what is being done and what can be done to implement the suggested goals and policies?
 - Individual, congregational, district, or conference levels
 - What has held us back previously?
 - What specific recommendations can this commission make?

Specific Task of the Commission Leadership Team

1. The Chairman

He is the discussion leader and as chairman has the official responsibility for seeing that the commission job gets done in a reasonable manner.

The total commission experience can be one of intensive Christian fellowship with a spirit of listening and sharing and a commitment to make the most of this opportunity for our church.

(a) As "chairman"

Aside from discussion leading, the chairman takes the lead in structuring the time available, in this case, a total of about thirteen hours, of which ten are for the commission problems.

4.

Position and implementation as outlined above provide a beginning framework. The chairman may wish to assign special areas of responsibility to subgroups, perhaps to pull together findings materials.

The chairman is also chairman of the Commission Editorial Committee which includes the secretary and reporter as members.

(b) As the discussion leader

The following from the instruction sheet for the Second National Conference on the Churches and Social Welfare seems helpful for our purposes also.

"The direction and flow of discussion is largely in his hands; the leader who is himself steeped in the background material provided by the conference will be the readier for this process.

"While lively participation by a discussion group can never be guaranteed, this is the desired end to be consciously and continuously pursued by the discussion leader; skill at the following points will help:

Tact in stemming a series of repetitive speeches in place of a healthy give and take involving all members of the group; an appeal from time to time for points of view different from those already expressed in a given area may encourage the less vocal to come forward.

A sense of progress is essential for good participation; this can be facilitated by a periodic quick summarizing of points already dealt with and a clear description of consensus already reached. This process will also be invaluable for the recorder in carrying out his responsibilities.

Discussion can bog down into futility when a group appears to reach the limit of its resources for further useful consideration; needed information may be lacking, or the scope of the area under discussion too wide or too confused to take hold of. An appeal for resource help possibly present within the group, a recognition of an area in which more information is needed to refer to the section in the record of discussion or an attempt to break down an area that is proving too diffuse into its most immediate aspects may help to move a group out of its doldrums. A light touch is 'of the essence' in getting a group to talk and work together!"

2. The secretary

It is not necessary to record everything that is said. The important thing is to get a clear record of major points or contributions made under the main two headings given above--basic position and policy, and implementation. Additional subheadings will suggest themselves.

The secretary should seek to register (1) when there is a strong consensus, (2) when the group is divided and whether nearly 50-50 or whether with a small minority. At points of significant difference, record the points of differences.

5.

The secretary will assist the chairman in helping to draft the commission findings and then present the report to the plenary session.

3. The reporter

The reporter should be free from detailed note-taking responsibility so he can concentrate on listening. He is to be alert to the unspoken feelings and opinions and as any other member of the commission, he can help to clarify these.

In line with the above the reporter is to collect some live "human interest" material; 1) illustrations of need dealing with the social problem, 2) some observations on what has been taking place in the commission group. The reporter is expected to draft the introductory section of the commission findings--the human interest section which helps to bridge the gap between people at home and at the conference.

The Commission Editorial Committee

The chairman, secretary, and reporter constitute this committee. They are responsible for composing the report to be adopted by their commission.

Those commissions having two problem areas will have two editorial reports.

The commission chairman will need to structure the work of his commission so that the editorial committee has enough raw material from which to prepare a preliminary report for presentation to their commission by the beginning of the Thursday afternoon session.

Thursday morning "tour time" (changed from Thursday afternoon) will be editorial committee "work time" to prepare this preliminary report based on the study paper, the discussions, and their own thinking. This preliminary report may be in rough form. It is expected that it will plow some new ground for the commission's consideration Thursday afternoon. A copy of the preliminary report should be given to the Conference Findings Committee as soon as it is available.

The Thursday afternoon commission session may be abbreviated enough to allow the editorial committee some time to rewrite portions of their report and if at all possible, duplicate it for reading to the plenary session Thursday evening after the banquet. Individuals will be encouraged to raise questions with the editorial committee of the respective commissions. Here may not be time for plenary group reaction.

It will be up to the Findings Committee to select whatever points of commission reports it feels should be on the agenda for plenary discussion. It is assumed that the Commission Editorial Committee will want to revise the report in the light of relevant points the total body adopts.

IV. THE CONFERENCE FINDINGS COMMITTEE

This committee of six is responsible:

- 1) To provide the biblical and theological statement on the primary objective of the study conference, in general the place of "social concerns" in our total church program.

This may be based on:

- Any pre-conference study papers
- Commission secretary's notes on biblical-theological discussion
- Personal notes from plenary sessions
- Personal notes from any commission sessions
- Personal notes from Bible study sessions
- Rough drafts of commission reports
- Thinking of Findings Committee members
- Plenary session action

- 2) To carefully examine the "position" aspects of the nine problem area papers. The committee may do any of the following in relation to the commission reports:
 - a. Make some initial reaction directly to the commission.
 - b. Present any reactions to final commission's reports to Friday morning plenary session.
- 3) Consider any other over-all aspects of the conference such as implementation, Christian decision-making.

The Findings Committee will need to use the Wednesday morning session time for preparing a preliminary biblical and theological statement to the evening plenary session for initial reaction. This will be based largely on the first day sessions.

The Findings Committee will have approximately two hours of plenary session time Friday morning and an hour in the afternoon for which they provide the agenda. This may include:

- Additions or revisions of previous statement
- Selected items from commission reports
- Over-all recommendations on implementation

V. BIBLE STUDY GROUP LEADERS

The commission groups will serve as the Bible study group for Wednesday and Thursday; on Friday all meet together.

The purpose is to provide an informal devotional and Bible study period. There are to be no sermonettes or presentations. A simple procedure below is only to be suggestive:

- a statement from leader on procedure
- a hymn (sung or read) or brief Scripture
- a period of quiet of about fifteen minutes for collecting one's thoughts and studying a portion of Scripture prompted by experience of previous day or as suggested by Keeney outline
- a period of sharing of scriptural thoughts and discussion
- a closing prayer

7.

This should be a relaxed period with no embarrassment by periods of silence. It is hoped this may be a time of sensing most clearly God's word to us in this situation.

Findings Committee representatives in each group may wish to pick up themes of emphasis or convictions that become clarified.

- Elmer Ediger
for the Steering Committee

Note to Editorial and Findings Committee members:

Although some typewriting service will be available, those of you who type readily and have access to portable typewriters would find it convenient to have them in Chicago if convenient to bring.

C O N F E R E N C E D E L E G A T E S

<u>Name</u>	<u>Address</u>	<u>***Representing</u>
BARTEL, Floyd	Topeka, Kansas	Western District Conference
* BAUMGARTNER, Howard	Berne, Indiana	Peace and Social Concerns
** * BEACHY, Alvin	Souderton, Pennsylvania	Eastern District Conference
BERGEN, Norman	Monroe, Washington	Pacific District Conference
BERTSCHE, John	Chicago, Illinois	Mennonite Student Services
BOHN, Stanley	Kansas City, Kansas	Western District Conference
OK CLAASSEN , Willard	Newton, Kansas	Education and Publication Staff
DETWILER, Harry	Souderton, Pennsylvania	Board of Christian Service
* DICK, George	Winton, California	Pacific District Conference
* DICK, Nick	Toronto, Ontario	Canadian Conference
* DICK, William	Ottawa, Ontario	Canadian Conference
* DRIEDGER, Leo	East Lansing, Michigan	Steering Committee
* DYCK, Gordon	Nappanee, Indiana	Elkhart Study Group
* EDIGER, Elmer	North Newton, Kansas	Steering Committee
* EDIGER, Peter	Elkhart, Indiana	Fresno Study Group
* ENS, Carl	Saskatoon, Saskatchewan	Mennonite Men
* ENZ, Jacob J.	Elkhart, Indiana	Elkhart Study Group
EPP, Frank H.	Altona, Manitoba	Publicity
OK EAST , Henry A.	North Newton, Kansas	Christian Service Staff
* FRANZ, Delton	Chicago, Illinois	Chicago Study Group
* FRETZ, J. Winfield	North Newton, Kansas	Newton Study Group
* FRIESEN, Jacob T.	Bluffton, Ohio	Bluffton Study Group
OK FRIESEN , William	North Newton, Kansas	Business Administration Staff
GAEDDERT, Albert	Mountain Lake, Minnesota	Board of Christian Service
GERIG, Virgil	Pandora, Ohio	Peace and Social Concerns
GOERING , Erwin	North Newton, Kansas	Conference Executive Staff
* GOERING, Orlando	Mitchell, South Dakota	Northern District Conference
GOERING, Paul	Wichita, Kansas	Program
* GOOD, Milton R.	Waterloo, Ontario	Toronto Study Group
GOOSSEN, Paul	Carpenter, South Dakota	Northern District Conference
* HABEGGER, David	Allentown, Pennsylvania	Eastern District Conference
* HABEGGER, Howard	Lansdale, Pennsylvania	Eastern District Conference
HARDER, Glen	Mountain Lake, Minnesota	Northern District Conference
HARDER, H. N.	Bloomington, Illinois	Board of Christian Service
** * HARDING, Vincent	Chicago, Illinois	Central District Conference
HERSHBERGER, Guy F.	Goshen, Indiana	Guest
HOWARD, Harry	Barlow, Oregon	Pacific District Conference
* JANTZ, Ramon	Fresno, California	Fresno Study Group
JANZEN, Lestern	Ritzville, Washington	Pacific District Conference
** JANZEN, Waldemar	Winnipeg, Manitoba	Canadian Conference
KAUFMAN, E. G.	North Newton, Kansas	Peace and Social Concerns
** * KINGSLEY, Leonard	Monroe, Indiana	Central District Conference
** * LEHMAN, Carl	Bluffton, Ohio	Central District Conference
** * LINSCHIED, Marvin	Aberdeen, Idaho	Pacific District Conference
** * LOEWEN, Esko	North Newton, Kansas	Steering Committee

* MEYER, Albert	North Newton, Kansas	Program
* MILLER, John	Evanston, Illinois	Chicago Study Group
** NEUFELD, David P.	Rosemary, Alberta	Canadian Conference
* NEUFELD, Elmer	Akron, Pennsylvania	Pennsylvania Study Group
NEUFELD, Jacob C.	Wheatley, Ontario	Board of Christian Service
NEUFELD, Vernon	North Newton, Kansas	Bethel College
** NEUFELD, Walter	Hillsboro, Kansas	Western District Conference
PEACHEY, Paul	Washington, D. C.	Guest
PRIEB, Wesley	Hillsboro, Kansas	Guest
* PURVES, Jack	Bluffton, Ohio	Bluffton Study Group
* RAID, Howard	Bluffton, Ohio	Central District Conference
RANDALL, Darrell	New York, N. Y.	Guest
** * RATZLAFF, Richard	Holland, Pennsylvania	Eastern District Conference
* REDECOP, Calvin	Hesston, Kansas	Newton Study Group
REGIER, James	Henderson, Nebraska	Northern District Conference
* REMPEL, David	Winnipeg, Manitoba	Canadian Conference
** * SAWATZKY, Peter	Saskatoon, Saskatchewan	Canadian Conference
SHELLY, Alton	Columbus, Ohio	Mennonite Student Services
OK SHELLY, Andrew	Newton, Kansas	Missions Staff
OK SHELLY, Maynard	Newton, Kansas	THE MENNONITE
* SMUCKER, Carl	Bluffton, Ohio	Central District Conference
SNYDER, William	Akron, Pennsylvania	Mennonite Central Committee
** * STAHLY, Delmar	Akron, Pennsylvania	Eastern District Conference
STAUFFER, William	Sugarcreek, Ohio	Board of Christian Service
* STUCKY, Harley	North Newton, Kansas	Agriculture Study Group
TSCHETTER, Richard	Cordell, Oklahoma	Western District Conference
* ULRICH, Wilfred	Kitchener, Ontario	Toronto Study Group
** * UNRAU, William	Freeman, South Dakota	Northern District Conference
OK UNRUH, Fred	Newton, Kansas	Christian Service Staff
* WALTNER, Erland	Elkhart, Indiana	Conference Executive Committee
OK WALTNER, Orlando	North Newton, Kansas	Missions Staff
WEBER, Ralph	Moundridge, Kansas	Western District Conference
WIEBE, Edward	Ringwood, Oklahoma	Western District Conference
* YOST, Burton	Bluffton, Ohio	Pennsylvania Study Group

* Member of one of the ten study groups during the year.

** Member of district peace and service committee or board.

*** Delegates' expenses will be paid by the organization they represent.

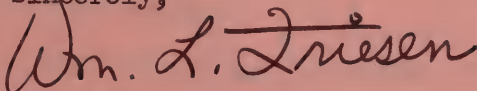
Expenses of delegates representing study groups will be paid by Central Office treasury and Board of Christian Service

Board and room expenses of guests will be paid by Conference Central Treasury.

To Delegates and Program Personnel planning on attending the Church and Society conference:

1. Your travel costs will be reimbursed as follows:
 - a. Round trip rail fare by coach.
 - b. Automobile at 7¢ per mile if at least two are traveling together in same auto.
 - c. By air only when cost is no higher than by rail, or you must have prior approval from the executive secretary of the Board of Christian Service or the Conference Treasurer. (This is by official action of the Finance Committee and the Executive Committee of the Conference.)
2. Your attendance is expected at the entire conference if you are to be reimbursed for travel, lodging, and meals expenditures.
3. Delegates will be assigned to dormitory space at the "Y". Reservations are being made for you. Do not write directly to the "Y" for accomadations. Since there is dormitory space for about 50 people only, program people will be placed in the next most reasonable rooms available.

Sincerely,



Wm. L. Friesen
Conference Treasurer

MEMPHIS, ALBERTA
JAN 12 1960

THE HON. DAVID B. ...
MINISTER OF ...
OTTAWA, CANADA

Dear Mr. ...
I am writing to you ...
in response to your letter of ...

Regarding the ...
I am sorry that I cannot ...
provide you with the ...
information you require at this time.

I am sure that you will ...
understand the reasons for this ...
and I am sure that you will ...
be satisfied with the results.

I am sure that you will ...
be satisfied with the results ...
and I am sure that you will ...
be satisfied with the results.

I am sure that you will ...
be satisfied with the results ...
and I am sure that you will ...
be satisfied with the results.

I am sure that you will ...
be satisfied with the results ...
and I am sure that you will ...
be satisfied with the results.

Yours faithfully,
[Signature]

Fred

THE GENERAL CONFERENCE MENNONITE CHURCH

"For other foundation can no man lay than that is laid, which is Jesus Christ"

Telephone: ATwater 3-5100

Organized 1860



Incorporated 1891

Cable Address: GECOMENA

October 12, 1961

Central Offices: 722 Main Street, Newton, Kansas

Church and Society Conference Delegates:

Regarding your commission preference.

Please return enclosed card with your first, second, and third preference on the six commissions.

- I. International Relations and Civil Defense
- II. Labor-Management Relations
- III. Race Relations
- IV. State and Church, and Capital Punishment
- V. Alcohol Problems
- VI. Urbanization and Agriculture

We expect everyone to have read all the papers but we want you to study particularly your first and second choice preference commissions. We very much hope we can give you either of those preferences.

There will be only fifteen people in each group. Each commission member will be expected to have a part in:

1. examining the position of the paper
2. evaluating suggested implementation

Each commission of fifteen people will be expected to draft a statement covering the above.

We hope you can return your card immediately, indicating your preference.

I too find myself busy with many other things and know how hard it is to set aside blocks of time for the reading and meditating I would like to do. I trust, however, that all of us can find some time to immerse ourselves in these materials and concerns so we represent our church in this special effort.

Sincerely,

Elmer Ediger

Elmer Ediger, Director *EE*
Study Conference Sessions

EE:aw

enclosure

BOARD OF CHRISTIAN SERVICE

CHURCH AND SOCIETY CONFERENCE
Steering Committee Meeting

July 25, 1961

Present: Elmer Ediger, Esko Loewen, Leo Driedger.

1. **PURPOSE OF MEETING** The above persons were designated by the Steering Committee of the study conference to be a group, meeting to discuss and work between Steering Committee meetings. This meeting was held to designate commission chairmen, commission secretaries, Bible-prayer group conveners, and findings committee members. So far fifty-two delegates have been designated and this list was reviewed.

2. **COMMISSION CHAIRMEN** Decided to ask the following six people to serve as commission chairmen for the following commissions:

Vernon Neufeld	Commission I	International Relations and Civil Defense
Winfield Fretz	Commission II	Labor-management Relations
Stanley Bohn	Commission III	Race Relations
Paul Goering	Commission IV	State and Church, and Capital Punishment
Eldon Graber	Commission V	Alcohol
Howard Raid	Commission VI	Urbanization and Agriculture

Ask Paul Goering to come as a delegate on committee expense since he has not yet been designated a delegate. Ask Vernon Neufeld to come as a delegate from Bethel College if possible since Bethel has not yet designated anyone. Ask Eldon Graber to come on committee expense if he is not delegated later.

3. **COMMISSION SECRETARIES** Carl Lehman for Commission I
Alton Shelly for Commission II
Henry A. Fast for Commission III
Burton Yost for Commission IV
Howard Baumgartner for Commission V
Orlando Goering for Commission VI

4. **BIBLE-PRAYER CONVENERS** Final decision was made on the following conveners who are to be contacted immediately:

Orlando Waltner	Lester Janzen
Gordon Dyck	Leonard Kingsley
Albert Gaeddert	Vincent Harding

The book, Take and Read, is to be sent to each convener. Chairman of group is to record underlying themes to be shared with findings committee.

5. **FINDINGS COMMITTEE** It was decided to have six findings people so one could participate in each commission. The following were agreed upon:

Jacob J. Enz, chairman	Howard Habegger
Frank Epp	Alvin Beachy
Bill Unrau	Maynard Shelly
Alternate: Delmar Stahly	

Recorder: Leo Driedger

JOINTLY COMMISSIONED
Meeting Committee Meeting

July 22, 1968

John Brown, Dan Brown

The above persons were designated by the
Committee of the Joint Conference to be
and work between the Joint Conference and the
Joint Commission members, commission members, and
and, and finding committee members. The fifth
designated and this list was reviewed.

Decided to send the following list to the
commission members for the following commission

Commission I	John Brown
Commission II	John Brown
Commission III	John Brown
Commission IV	John Brown
Commission V	John Brown
Commission VI	John Brown
Commission VII	John Brown

As Paul Galtier is now in a difficult position, we have designated a delegate, who would be in a position to be able to handle the situation. Since Paul is not in a position to be able to handle the situation, we have designated a delegate, who would be in a position to be able to handle the situation.

Carl Brown for Commission
John Brown for Commission
John Brown for Commission
John Brown for Commission
John Brown for Commission
John Brown for Commission
John Brown for Commission

Final decision was made on the following members
who are to be contacted immediately:

John Brown
John Brown
John Brown
John Brown
John Brown
John Brown
John Brown

It is to be sent to each member
and to be shared with finding committee

It was decided to have all finding people on one
and to be shared with finding committee. The following
were agreed to be:

THE GENERAL CONFERENCE MENNONITE CHURCH

"For other foundation can no man lay than that is laid, which is Jesus Christ"

Telephone: ATwater 3-5100

Organized 1860



Incorporated 1891

Cable Address: GECOMENA

July 25, 1961

Central Offices: 722 Main Street, Newton, Kansas

Delegates to the Church and Society Conference

Dear Christian Friend:

We have been notified that you are to be one of the delegates to the Church and Society Conference, to be held in Chicago, October 31 to November 3, 1961. We welcome you. So far we have names of about fifty of the eighty-five delegates.

Many of you have already received the enclosed yellow sheet giving more details on the coming conference. To be sure that all of you get this basic information we are sending each of you a copy. The conference has now been changed from $3\frac{1}{2}$ days to 4 days, with the same dates applying.

Seven of the ten study groups have already prepared their papers. The hundred members of these ten groups are now reading and evaluating these papers. These new ideas will be incorporated to make them even better. Let me say that the papers are already most excellent. Present plans are to send the final ten papers to you by October 1, one month in advance of the conference, for you to read them. Most of the papers will not be read at the conference but will be discussed in smaller commissions to save time and multiply our efforts.

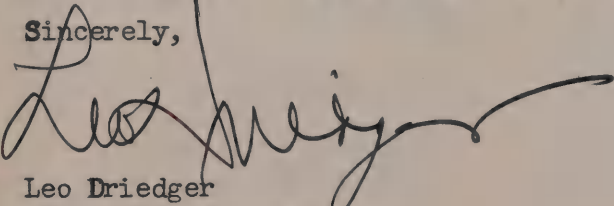
Enclosed is a tentative program. Although it may be revised somewhat, basically this is the way we are planning at present. Do you have further ideas?

We are sending you a sheet also, telling more about plans for Bible study. Our work must be Bible-centered, led by the Spirit of God, in the presence of the brethren. Please order the Robertson book and study it prayerfully. A Scripture study sheet will be sent to you later.

The Peace and Social Concerns Committee has already been working on this conference for three years. The ten study groups, involving one hundred people, have studied an entire year. May we ask you as delegates to faithfully study with us to prepare yourself. The more we can do before the conference in preparation, the more meaningful the conference itself should be.

Pray with us all that God may lead us as a brotherhood by searching the Scriptures and sharing together, to a new faith and insight as to what it means to be a Christian. These are momentous times. The gospel of our Lord and Savior must be made relevant everywhere and to everyone. May this conference contribute to an understanding of the world so the message of Christ may be made real.

Sincerely,


Leo Driedger
Associate Secretary

LD:aw

enclosures

BOARD OF CHRISTIAN SERVICE

TENTATIVE CONFERENCE PROGRAM

TUESDAY, OCTOBER 31

- | | | |
|------|-------------|--|
| a.m. | 9:00-10:00 | - Registration |
| | 10:00-12:00 | - Opening of conference |
| | | - Biblical-theological paper |
| | | - Discussion in small groups - commissions |
| p.m. | 1:30-3:30 | - Perspectives on conference task - Elmer Ediger |
| | | - Discussion by total group - plenary session |
| | | - Coffee break |
| | 3:30-5:00 | - Six commissions meet |
| Eve. | 7:30-9:00 | - Inspirational message on decision making |

WEDNESDAY, NOVEMBER 1

- | | | |
|------|------------|-------------------------------|
| a.m. | 8:00-9:00 | - Bible-prayer groups meet |
| | 9:00-12:00 | - Six commissions meet |
| | | - Coffee break |
| p.m. | 1:30-3:00 | - Six commissions meet |
| | 3:00-3:30 | - Coffee break |
| | 3:30-5:00 | - Six commissions meet |
| Eve. | 7:30-9:00 | - Plenary session on findings |

THURSDAY, NOVEMBER 2

- | | | |
|------|------------|--------------------------------|
| a.m. | 8:00-9:00 | - Bible-prayer groups meet |
| | 9:00-12:00 | - Six commissions meet |
| | | - Coffee break |
| p.m. | 1:30-5:00 | - Chicago tours of social need |
| Eve. | 6:00-7:00 | - Banquet |
| | 7:00-7:45 | - Share tour experiences |
| | 7:45-8:00 | - Break |
| | 8:00-9:00 | - Plenary session on findings |

FRIDAY, NOVEMBER 3

- | | | |
|------|-------------|--------------------------------------|
| a.m. | 8:00-9:00 | - Joint worship session |
| | 9:00-11:00 | - Plenary session on findings |
| | | - Coffee break |
| | 11:00-12:00 | - Meeting of six groups by districts |
| p.m. | 1:30-2:30 | - Plenary session on findings |
| | 2:30-3:00 | - Closing message |

B I B L E S T U D Y

There is great concern that our witness in society be deeply grounded in biblical faith. All of the ten study groups throughout the year have wrestled with biblical implications. The papers that are coming out reflect serious encounter with the Scriptures. This is most gratifying.

Although at first we were somewhat anxious whether a paper dealing more with the theological and biblical would be written, now we are happy to say that the Elkhart study group has come forth with a good one. It is entitled, "The Mission of the People of God Among the Peoples." This paper will be read in the beginning of the conference to all present. This will give us a fine basis on which to build further study of society.

In addition to these preparations we feel that it is necessary to make additional preparations for the leading of the Spirit. It is our concern that we study thoroughly the Word, but that we also experience the living Word as it becomes manifest in the sharing of the brotherhood. Thus we have provided for Bible-prayer groups.

Bible-Prayer Groups. On two of the four mornings, six groups will meet for an hour, from 8:00 to 9:00 a.m., to meditate and study the Bible. Each group will have a convener of the group. Advance Scripture portions will be prepared which are to be studied, such as Amos, James, Sermon on the Mount, Micah, Romans 12 and 13, etc. We will share these helps with delegates prior to the conference.

The groups will discuss Scripture portions growing out of the concern of the group. There will be no sermonettes or presentations. Each group would try to relate Scripture and experience to social topics that have been discussed the previous day. Time will be devoted to prayer and guidance for unity, clarity, challenge, and vision. There will be quietness and soul-searching. There should be a relaxed atmosphere of acceptance among the group, a chance to share as to how I feel, how I perceive you, an atmosphere of search, devotion, and sharing out of the Scriptures by the leading of the Living Word, within the circle of brothers. We hope you will prepare yourself to make this possible.

Take and Read by E. H. Robertson. An amazing little 127 page booklet is to be our guide to group Bible study. It sells for \$1.75 at our Newton bookstore. We will purchase a copy for each of the conveners of the Bible-prayer study groups. We ask that each of the delegates purchase this book immediately, read it, and meditate upon it. An order blank is enclosed. Robertson tells of how new emphasis on study of the Bible has taken place in Europe. In Germany it expresses itself in "Kirchentag," in Holland in "Kerk en Wereld," as well as in Norway, Scotland, England, etc. If through this conference we could capture the spirit of this new movement, this would be of great significance to our church. To whet your appetite a little we are quoting some portions of Robertson's book on the back of this sheet.

"The way of the pietist is to study the Bible as belonging to another world. He will thereby build for himself a biblical world which he enjoys and in which he lives with his brethren apart from the real world outside. It will be an escape for him to study his Bible."

"The way of the liberal is a study of the Bible which may lead to the discovery of certain abiding truths but which will on the whole neglect the authoritative message of the Bible. It is all too often a finding in the Bible of illustrations for truths which have been arrived at by the use of reason. A book of illustrations."

"Many a liberal scholar and pietist were reconciled in the concentration camp of Buchenwald, Germany during the second world war. Out of this experience there came a method of Bible study which owes much to both streams in the history of German church life."

"The liberal discovered that the Bible did speak to a contemporary situation, the pietist discovered that he had to go out into the world and live there what the Bible was saying to him."

"Many a layman was troubled about the moral issues involved in an occupied Germany. They met in small groups to study their Bible and to discover what they should do. This was an astonishing example of confidence in the Bible to speak to our present situation."

"...people now expect to hear something from the Bible which relates to their situation. That is why you can find crowded churches during Bible week."

"The new Kerk en Wereld was to produce practical answers. Especially it was to train men to do social work, group work, evangelism, to reach industrial workers, and also a rural population. These men were not to be ministers, they were to be laymen prepared to go wherever they were needed."

"What Holland has succeeded in doing is bringing the intellectuals and the ordinary industrial workers or farm workers together in the same group. They have discovered they can learn from each other. These groups are as varied as one can possibly imagine, but they are a real factor in stimulating a sensible Bible study. There are many examples of how reading the Bible together has led groups to take action in their local community."

"The whole idea can be missed if it is merely a pious group studying the Bible. The danger then is that the members will enjoy it and imagine that they are doing something specially good and holy in having long discussions about the Bible. Often the person who enjoys disputing about texts is not the person who carries out the work of the church. The whole house church movement must be related to practical service, or it is in danger of becoming just another exclusive church-centered idea."

"Lay leadership is essential." "Thrust the world into the group."

"The most frustrating thing about Bible study groups is caused by the feeling that all the answers are known somewhere. The problem then becomes reduced to a game of discovering who knows them or where they are written up."

"Leader and group together must venture into the unknown. The leader can do a great deal to create this atmosphere of exploration."

Please send me _____ copies of TAKE AND READ by E. H. Robertson at \$1.75 ea.

Name

Address

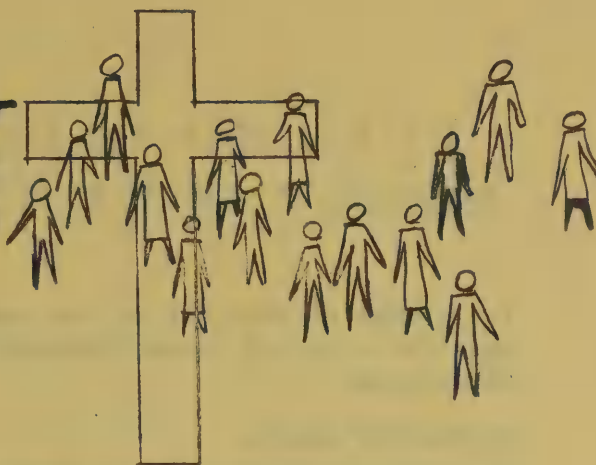
_____ payment enclosed

City

State or Province

Give this order form to your book dealer or mail to Mennonite Bookstore,
720 Main Street, Newton, Kansas

CHURCH & SOCIETY CONFERENCE



- WHEN:** Three and one-half days, October 31 to November 3.
- WHERE:** In the city of Chicago, Illinois. Definite place not yet determined.
- DELEGATES:** Each regional conference is being asked to designate delegates. Other delegates will come from schools, and from the ten discussion groups now preparing the papers. There will be a total of eighty-five delegates.
- PURPOSE:** To study the relation of the church to the world around us. To learn more clearly how Christians are to relate to problems of society. To plan for new challenges and witness to men in need of Christ. Learn to see and understand more clearly the Word of Christ for our day. Strengthen each other for the common task ahead.
- SPONSOR:** The conference is sponsored by the General Conference Mennonite Church. This is the fifth conference-wide study. Previous ones were:
- The Church, the Gospel, and War - Moundridge, Kansas, 1953
 - Believers' Church Conference - Chicago, Illinois, 1955
 - Study Conference on Evangelism - Goshen, Indiana, 1958
 - Christian Unity in Faith and Witness Conference - Donnellson, Iowa, 1960
- The Peace and Social Concerns Committee of the Board of Christian Service has been delegated to do much of the planning.
- PROGRAM:** Papers are being prepared for the conference by ten discussion groups which have been meeting each month for almost a year. For more information about these groups, see reverse side of this page. Some of the areas for consideration will be our biblical basis, capital punishment, international relations, race relations, labor and industry, urbanization, agricultural problems, church and state, civil defense, and temperance.
- REGISTRATION:** Registration will begin Tuesday afternoon, October 31. The first session will begin Tuesday evening. The conference will end Friday, afternoon, November 3.

T E N D I S C U S S I O N G R O U P S

Ten groups of from six to ten members each have been meeting monthly to discuss specific areas of social concern in preparation for the Church and Society Conference.

DISCUSSION GROUPS:

<u>AREA</u>	<u>TOPIC</u>	<u>LEADER</u>
1. Pennsylvania	Capital punishment and penal reform (crime and punishment)	David Habegger
2. Toronto	Labor and management relations (the worker and the boss)	John Sawatsky
3. Bluffton	International relations (relating to foreign countries)	Robert Kreider
4. Elkhart	Biblical and theological issues (what the Bible says about society)	Walter Gering
5. Newton	The church and the state (the Christian as citizen)	Esko Loewen
6. Chicago	Race relations (people who are different)	Vincent Harding
7. Freeman	Agricultural problems (distributing food)	William Unrau
8. Winnipeg	Urbanization (the drift to the city)	David Schroeder
9. Fresno	Civil defense (preparing to defend ourselves)	Peter Ediger
10. Saskatoon	Temperance and alcoholism (problems of drinking, etc.)	Nick Dick

PAPERS: Each group is in the process of preparing a paper for the conference. We think that when several persons meet often to discuss and study problems, a better, more developed paper will result than if only one person prepared it.

DISCUSSIONS: Through discussion the members of these groups become involved. This should make it easier to bring concerns back to their home communities. Some groups may even continue their discussions after the conference.

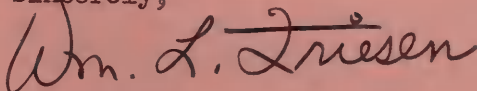
INFORMATION: For further information, materials, questions, write to:

Peace and Social Concerns Committee
722 Main Street
Newton, Kansas

To Delegates and Program Personnel planning on attending the Church and Society conference:

1. Your travel costs will be reimbursed as follows:
 - a. Round trip rail fare by coach.
 - b. Automobile at 7¢ per mile if at least two are traveling together in same auto.
 - c. By air only when cost is no higher than by rail, or you must have prior approval from the executive secretary of the Board of Christian Service or the Conference Treasurer. (This is by official action of the Finance Committee and the Executive Committee of the Conference.)
2. Your attendance is expected at the entire conference if you are to be reimbursed for travel, lodging, and meals expenditures.
3. Delegates will be assigned to dormitory space at the "Y". Reservations are being made for you. Do not write directly to the "Y" for accomadations. Since there is dormitory space for about 50 people only, program people will be placed in the next most reasonable rooms available.

Sincerely,



Wm. L. Friesen
Conference Treasurer

1100

THE GENERAL CONFERENCE MENNONITE CHURCH

"For other foundation can no man lay than that is laid, which is Jesus Christ"

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September 1, 1961

Delegates to the Church and Society Conference

Dear Christian Friend:

With this second mailing to delegates we are sharing with you further progress in preparation for our coming Church and Society Conference.

Seventy-four delegates have now been designated. Attached please find the names of these people, their addresses, and whom they represent. About ten more names will be coming in soon. It is significant to note that thirty-eight of the seventy-four (over half) were already on our ten study groups preparing papers for the conference. Fourteen are members of district peace and service committees, representing all six districts.

So far five places have been lined up for tour visitation. The attached sheet sketches these for you. This is for Thursday afternoon. All delegates will divide up into about five groups and visit one of these places. We want to participate as well as study.

The pink sheet lists Scripture passages to be studied. Please study these thoroughly. We must come to the conference with good biblical thinking. Suggestions for study are made.

Enclosed also is a sheet listing some of the purposes for our conference. Elmer Ediger will enlarge on these Tuesday, the first day.

Pray with us that our preparations and meeting together may bear fruit. The conference will cost approximately \$7,000 in travel, board, room, and paper work. This is about \$85 per delegate. We urge you to prepare for the conference as good stewards.

A complete set of the study papers will be sent October 1, one month before the conference.

Sincerely,

Leo Driedger
Associate Secretary
LD:aw
enclosures

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C O N F E R E N C E D E L E G A T E S

	<u>Name</u>	<u>Address</u>	<u>***Representing</u>
	BARTEL, Floyd	Topeka, Kansas	Western District Conference
** *	BEACHY, Alvin	Souderton, Pennsylvania	Eastern District Conference
	BERGEN, Norman	Monroe, Washington	Pacific District Conference
	BERTSCHE, John	Chicago, Illinois	Mennonite Student Services
	BOHN, Stanley	Kansas City, Kansas	Western District Conference
*	BAUMGARTNER, Howard	Berne, Indiana	Peace and Social Concerns
	CLAASSEN, Willard	Newton, Kansas	Education and Publication Staff
	DETWILER, Harry	Souderton, Pennsylvania	Board of Christian Service
*	DICK, George	Winton, California	Pacific District Conference
*	DICK, Nick	Saskatoon, Saskatchewan	Canadian Conference
*	DICK, William	Toronto, Ontario	Canadian Conference
*	DRIEDGER, Leo	East Lansing, Michigan	Steering Committee
*	DYCK, Gordon	Nappanee, Indiana	Elkhart Study Group
*	EDIGER, Elmer	North Newton, Kansas	Steering Committee
*	EDIGER, Peter	Elkhart, Indiana	Fresno Study Group
	EPP, Frank H.	Altona, Manitoba	Publicity
	FAST, Henry A.	North Newton, Kansas	Christian Service Staff
*	FRETZ, J. Winfield	North Newton, Kansas	Newton Study Group
*	FRIESEN, Jacob T.	Bluffton, Ohio	Bluffton Study Group
	FRIESEN, William	North Newton, Kansas	Business Administration Staff
	GAEDDERT, Albert	Mountain Lake, Minnesota	Board of Christian Service
	GERIG, Virgil	Pandora, Ohio	Peace and Social Concerns
	GOERING, Erwin	North Newton, Kansas	Conference Executive Staff
*	GOERING, Orlando	Mitchell, South Dakota	Northern District Conference
	GOERING, Paul	Wichita, Kansas	Program
	GOOSSEN, Paul	Carpenter, South Dakota	Northern District Conference
*	GOOD, Milton R.	Waterloo, Ontario	Toronto Study Group
*	HABEGGER, David	Allentown, Pennsylvania	Eastern District Conference
*	HABEGGER, Howard	Lansdale, Pennsylvania	Eastern District Conference
	HARDER, Glen	Mountain Lake, Minnesota	Northern District Conference
	HARDER, H. N.	Bloomington, Illinois	Board of Christian Service
** *	HARDING, Vincent	Chicago, Illinois	Central District Conference
	HOWARD, Harry	Barlow, Oregon	Pacific District Conference
*	JANTZ, Ramon	Fresno, California	Fresno Study Group
	JANZEN, Lester	Ritzville, Washington	Pacific District Conference
** *	JANZEN, Waldemar	Winnipeg, Manitoba	Canadian Conference
** *	KINGLSEY, Leonard	Monroe, Indiana	Central District Conference
*	ENZ, Jacob J.	Elkhart, Indiana	Elkhart Study Group
** *	LEHMAN, Carl	Bluffton, Ohio	Central District Conference
** *	LINSCHIED, Marvin	Aberdeen, Idaho	Pacific District Conference
** *	LOEWEN, Esko	North Newton, Kansas	Steering Committee

* MEYER, Albert	North Newton, Kansas	Program
* MILLER, John	Evanston, Illinois	Chicago Study Group
** NEUFELD, David P.	Rosemary, Alberta	Canadian Conference
* NEUFELD, Elmer	Akron, Pennsylvania	Pennsylvania Study Group
NEUFELD, Jacob C.	Wheatley, Ontario	Board of Christian Service
NEUFELD, Vernon	North Newton, Kansas	Bethel College
** NEUFELD, Walter	Hillsboro, Kansas	Western District Conference
PEACHEY, Paul	Washington, D. C.	Guest
* PURVES, Jack	Bluffton, Ohio	Bluffton Study Group
* RAID, Howard	Bluffton, Ohio	Central District Conference
** * RATZLAFF, Richard	Holland, Pennsylvania	Eastern District Conference
* REDECOP, Calvin	Hesston, Kansas	Newton Study Group
REGIER, James	Henderson, Nebraska	Northern District Conference
* REMPEL, David	Winnipeg, Manitoba	Canadian Conference
** * SAWATZKY, Peter	Saskatoon, Saskatchewan	Canadian Conference
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SHELLY, Andrew	Newton, Kansas	Mission Staff
SHELLY, Maynard	Newton, Kansas	THE MENNONITE
* SMUCKER, Carl	Bluffton, Ohio	Central District Conference
SNYDER, William	Akron, Pennsylvania	Mennonite Central Committee
** * STAHLY, Delmar	Akron, Pennsylvania	Eastern District Conference
* STUCKY, Harley	North Newton, Kansas	Agriculture Study Group
TSCHETTER, Richard	Cordell, Oklahoma	Western District Conference
* ULRICH, Wilfred	Kitchener, Ontario	Toronto Study Group
** * UNRAU, William	Freeman, South Dakota	Northern District Conference
Unruh, Fred	Newton, Kansas	Christian Service Staff
* WALTNER, Erland	Elkhart, Indiana	Conference Executive Committee
WALTNER, Orlando	North Newton, Kansas	Mission Staff
WEBER, Ralph	Moundridge, Kansas	Western District Conference
WIEBE, Edward	Ringwood, Oklahoma	Western District Conference
* YOST, Burton	Bluffton, Ohio	Pennsylvania Study Group
* FRANZ, Delton	Chicago, Illinois	Chicago Study Group
STAUFFER, William	Sugarcreek, Ohio	Board of Christian Service

* Member of one of the ten study groups during the year.

** Member of district peace and service committee or board.

*** Delegates' expenses will be paid by the organization they represent.

Expenses of delegates representing study groups will be paid by Central Office Treasury and Board of Christian Service.

STUDY TOURS

At our study conference we will talk for four days about the needs of the world. In order to also see and experience some of these needs we are planning for tours Thursday afternoon from 1:30 to 5:00 p.m. Chicago is like a small world all in one city. Many nationalities, races, and religions are represented. In this city live some of the most needy people of the world.

The YMCA Hotel at 826 South Wabash, where we are meeting, is only a few blocks from the drinking houses, burlesque places, and cheap hotels of skid row. Several blocks to the north is the justling, noisy business section called "The Loop," with its skyscrapers and frantic activity. To the south is the Negro "Black Belt" where thousands live crowded into substandard housing which breeds crime and delinquency. It is here that the "Black Muslim" religious movement is finding fertile ground for hatred of the white man. To the west live many new immigrant Puerto Ricans, Italians, and Poles. The famous Jewish "Maxwell Street" markets are located here, as well as "Chinatown."

The delegates may choose to visit one of several places such as these. We will break up into smaller groups and seek to learn how Christians are seeking to minister to these needs. We are listing five places that may be visited.

Pacific Garden Mission, located at 650 South State Street, is only two blocks away. Founded in 1877, more than 200,000 men, women, and children cross the mission's doorstep each year. Their work includes a serviceman's center where in an average month 1,300 men visit the canteen and 500 sleep in the dormitory. Their women and children's division serves those who seek help such as a clean bed, clothing, and spiritual guidance. They have a skid row clinic for alcoholics which provides food and shelter. Medical and dental services are made available by Christian doctors and nurses. In 1950 the radio program "Unshackled" began. They present dramatic broadcasts of true life stories of those who have been helped. Jack Odell, himself a converted alcoholic, is the director. In all these endeavors the mission seeks to reach these people with the gospel of Christ.

The group that goes to this place will see a twenty-minute filmstrip of the work, also visit the servicemen's center, chapel, hotel, and dormitories. There will be opportunities for questions and discussion during and after the tour.

The Salvation Army has a large network of outreach in Chicago. A group will visit Harbor Lights Center at 654 West Madison in the very middle of Chicago's skid row. The center conducts feeding programs and religious meetings. One hundred and fifty men from the streets live there regularly to work while in rehabilitation. Their fourteen years of work there includes an out-patient clinic with a doctor and several nurses. They work closely with the municipal courts on crime referral cases. The group will also visit their settlement house between the 700 and 800 block on 31st Street. Many incoming Italian, Polish, and Negro fringe groups are served. Work includes activity for adults, a day nursery for children of working mothers, etc. The University of Chicago Hospital has referred a number of problem cases to them such as blind persons.

The group going to this place will have opportunity to see and ask questions about the program.

West Side Christian Parish, located at 1237 South Peoria, seeks to reach the man of the inner city. They are loosely related to the East Harlem Christian Parish work in New York. Julius Belzer, belonging to the Church of the Brethren, along with others, is very active there. Just now, blighted housing areas are being torn down and new housing developments take their place. Although this is for low income people, many living in this area still cannot afford to live there and must move. The Church of Hope seeks to speak to the problems of race relations, family troubles, sex, and the deeper spiritual needs of the people. It is a sincere attempt at making the love of Christ felt. They live in the same housing area and try to reach these slum people on the level where the Christian message can be understood.

The group will get to see the slum housing, the church, new housing developments, and the work in general. The director of the housing development and one person from the West Side Christian Parish will speak to the group and discuss relevant questions.

Reba Place Fellowship is located at 714 Reba, Evanston, Illinois, just north of Chicago. This group of fifteen to twenty persons, led by John Miller, includes a number of Mennonites. They seek to hold much of the world's goods in common. The group works at regular jobs, depending on what their skills are. They pool their income, out of which they have purchased several buildings in which they live. Other needs such as food, clothing, etc. are taken care of from their common treasury. They eat their evening meals together, have special meetings of prayer and fellowship. This way of living grows out of the belief that the capitalistic system with its competitiveness, accumulation of wealth, etc. is not the best way for Christians to live.

The group that visits Reba Place will have the opportunity of entering into a deep discussion with John Miller and other members on why they have given themselves to this way of life and what they think is the Christian answer to American materialism. Mennonites especially have much to learn from this venture.

Woodlawn Mennonite Church. This church represents one of few General Conference Mennonite attempts at building a racially integrated church. Over half of the eighty members are Negro and from non-Mennonite background. Our seminary was located there and work was continued. A new reading center and bookstore has just been established called The Quiet Place. Christian literature for all ages may be purchased and a reading room is available in the back. A number of Mennonite students going to universities stay in the Woodlawn buildings to help with the church. A long-term Voluntary Service unit of from five to seven persons works with the church and related institutions. Hundreds of children come to Sunday school, recreational activities, and summer Bible schools. There have been occasions for work with alcoholics. The close friendly spirit of the congregation and its pastors, Delton Franz and Vincent Harding, are an inspiration indeed.

The group that visits Woodlawn will hear the story of Woodlawn as told by one of the pastors, meet some of the church people, see the VS unit, some university students, some of the work with children, and the surrounding needy ninety-eight per cent Negro community.

SUGGESTIONS FOR BIBLE STUDY

On the back of this page are suggestions for study of the Scriptures, prepared by William Keeney, professor of Bible at Bluffton College, now in the Netherlands.

Family Worship Period. Would it be possible to spend several weeks studying these passage suggestions in the morning or evening when your family worships? This might provide some opportunity for discussion also.

Personal Study. Pastors and teachers may find it possible to use these suggestions for personal worship before the beginning of the work day at the office or study.

Public Study. If some of you have opportunity to preach or speak on topics using these Scriptures, this would be a way of sharing with more persons some of your thinking. Such preparation for presentation in a service, weekday or Sunday school class, would clarify your own thinking on many of these passages.

Were you able to order Take and Read by E. H. Robertson from the Newton bookstore? We know of at least twenty-five people who have done so.

Conference Study. At the conference there will be two periods of one hour each (Wednesday, November 1 and Thursday, November 2, from 8:00 a.m. to 9:00 a.m.). Perhaps a good approach to the study might be to divide the time between the Old and New Testament sources. The suggested proposals are too numerous to be studied seriously by a group in an hour. Each leader should go through the materials in advance and perhaps have some guidance to give the group in its approach to the study, prayer, and sharing together. The guidance of the Holy Spirit should be sought at all stages in the process.

I. The Creation, Fall, and Consequent Judgment and Restoration of Society.

A. Study Genesis 1 - 6:4.

1. What was God's original intention in establishing human society?
2. Of what significance for society are such events as the fall of Adam and Eve; the conflict between Cain and Abel; the marriage of the Sons of God with the daughters of men?
3. Do the Scriptures here suggest some definition of the nature of society in its fallen state?

B. Study the Prophetic Writings: Isaiah 11; 45:14-25; 56:1-8; 65-66; Jeremiah 30:27-34; Amos 2:6-3:8; 5:21-24; 8, 9; Micah 6:6-8.

1. What do these passages suggest regarding God's judgment on society; the requirement for social justice on the part of the elect? Is this a forerunner of a "social gospel?" What does it imply for the relationship of present-day elected people to injustice in and outside of the church?
2. What is the vision for the restored or redeemed society? Is it only spiritual? Does it tell us something of the nature of society? Of God's intention for society?

C. Summary and Review: Three themes are proposed concerning God's activity: creation; judgment, redemption. What does this say for men renewed in the image of God and living in a society not in full obedience to God's will.

II. The Church as a New Society Created by Jesus Christ in Opposition to the World.

A. Study the ministry and examples of Jesus relating to social needs:

1. The scope of His ministry: Luke 4:18,19 (See also Isaiah 61-62); John 3:16.
2. The basis for judgment and its meaning for Christian responsibility for social need: Matthew 25.

B. The understanding which the church had of its relationship to the world, especially to the state: Romans 12, 13; Colossians 1:15, 20; 1 Peter 2; Revelation 11:15-18; John 19:10-11; James 2.

C. Questions: In ministering to all the needs of man, does Jesus imply a solution to social problems that comes only through meeting the needs of individuals? Does the attitude toward the state represent a pessimism regarding the possibilities of worldly institutions? Is the Christian's responsibility for society to keep himself in order (i.e., within the order of God's intention for creation)? What does the eschatological hope have to do with Christ's Lordship over the present age; the consummation of the Kingdom; the witness the Christian should bear in the world?

III. Review and Summary

Has Christ given us a concept of the intention of God for society that differs from that given in the Old Testament? How is the Christian church related to the promise of Israel and what effect should this have on our witness to and activity in political, social, and economic institutions? Should the Christian have a witness for the social order as well as to individuals, or should he withdraw into a closed society of the redeemed except in as much as the world requires him to give obedience to its authority which does not conflict with obedience to the authority of God?

CONFERENCE PURPOSES

1. Assess General Conference premises and program for current social concerns interest.

2. Clarify underlying doctrines.

What do we believe about society, the role of the church in society?
Are there other doctrines that need special consideration?

3. Clarify use of Bible and Christian decision making process.

Do we look for biblical instances, principles, spirit? How do we interpret Scripture? How do we weave together natural revelation, biblical revelation, experience of brotherhood, and leading of Holy Spirit?

4. Clarify thinking on specific social concerns:

civil defense, temperance, church and state, agriculture problems, race relations, labor-management, international relations, penology and capital punishment, and urbanization.

5. Suggest direction and steps for congregations, districts, and Conference.

THE GENERAL CONFERENCE MENNONITE CHURCH

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Central Offices: 722 Main Street, Newton, Kansas

March 12, 1962

Delegates of study conference
and others

Dear Christian Friends:

This is our second mailing to delegates after the conference. It is an attempt to keep you informed, interested, and working.

The closing message given by Elmer Neufeld is enclosed. Thus we can refer back to this challenge again.

Also enclosed is the report of the biblical-theological commission. This larger report takes the place of the "Rough Draft" which was circulated earlier. The commission has worked many hours on it and has taken into consideration many of your concerns. Please read it immediately. If you have any reservations about this report or concerns to share with us, do so. Although the commission has now turned in this report, there is still time to express your concerns.

We are also sharing with you the minutes of the Peace and Social Concerns Committee which relate to the study conference. Several items will be printed. A re-run of the study papers and findings is being made. You may want to order more copies for your district or church. Some of the papers will possibly appear in The Mennonite.

Please note the suggestions under minute #5 on local church follow-up. Do any of these suggestions seem feasible in your locality?

Reports of study conference follow-up are coming in. Some churches are using certain study papers for discussion. The Eastern District ministers received and discussed the temperance and biblical-theological papers at a recent dinner meeting. Canada has just ordered one hundred copies of the papers and findings for distribution. The Pacific District ministers each received the study papers and findings and have already discussed the race, civil defense, and biblical-theological papers and reports at their last ministers conference. Some university students have discussed papers at their Mennonite student meetings. Twenty-four copies of study papers and findings were sent to the (Old) Mennonite Peace Problems Committee at their request. Non-Mennonite individuals are also ordering copies.

Sincerely,

Leo Driedger
Leo Driedger, Secretary

Peace and Social Concerns

LD:aw

enclosures

BOARD OF CHRISTIAN SERVICE



...second meeting to delegates after the conference. It is an attempt to
...interested, and working.
...this message given by Elder Hertzfeld to be released. Thus we can refer to
...language again.
...enclosed in the report of the ethical-theological commission. This letter
...I have the place of the "Rough Draft" which was circulated earlier. The
...action has been taken into consideration and
...concern. Please read it immediately. If you have any reservations about
...a report or someone to share with us, do so. Although the commission has now
...in this report, there is still time to express your concerns.
...also sharing with you the minutes of the Local and Social Concerns Committee
...state to the study conference. Several items will be printed. A number of
...by papers and findings is being made. You may want to order more copies for
...that or church. Some of the papers will possibly appear in the Journal.
...note the sign which reads "15 or 16 local church follow-up. Do any of
...suggest as seen feasible in your locality?
...conference follow up the same. In some churches are being
...for discussion. The Eastern District ministers received
...the forwarding and ethical-theological papers at a recent dinner.
...ordered one hundred copies of the papers and findings
...The District ministers each received the study papers
...discussed the race, civil defense, and ethical
...to their last ministers conference. Some ministers
...their homelands student meetings. Twenty-four
...were sent to the 1916 Minnesota Peace Program
...the individuals are also ordering copies.

Closing Message
CHURCH AND SOCIETY CONFERENCE
General Conference Mennonite Church

October 31 - November 3, 1961
Chicago, Illinois

By ELMER N. NEUFELD

"What do you think? A man had two sons; and he went to the first and said, 'Son, go and work in the vineyard today.' And he answered, 'I will not;' but afterward he repented and went. And he went to the second and said the same; and he answered, 'I go, sir,' but did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly, I say to you, the tax collectors and the harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the harlots believed him; and even when you saw it, you did not afterward repent and believe him." Matthew 21:28-32.

We have just spent four days telling each other and God that we will go work in His vineyard. The point of the parable is not only that it is better to go than not to go, but that it is particularly reprehensible to piously profess obedience and then not to go.

In a conference such as this, we should be especially alert to possible changes in our understanding and in the situation about us, in the society in which the church finds itself. Let us note one or two such apparent changes.

Apparent in this conference as well as in other recent discussions among Mennonites is a new emphasis on the work of God even outside the church. There has been a discovery of some good in the secular world outside the church.

One way of accounting for the work of God outside the church, especially in recent European theology and through this influence also in Mennonite discussions, is the doctrine of the Lordship of Christ (Koenigherrschaft Christi). We have traditionally affirmed the Lordship of Christ largely in terms of personal discipleship. Jesus is not only our Saviour but also our Lord, and therefore we must follow Him in personal obedience. However, the recent emphasis on the Lordship of Christ affirms especially His Lordship in a broader cosmic sense. Christ is Lord not only in the church, but also over the secular world where His Lordship is not acknowledged. This truth is important for our faith in a time such as this when the kingdoms of this world seem to be determining our destiny. This truth is obviously also relevant for a social witness. Christians have a responsibility to assert the Lordship and claims of Christ even in the secular world. As one of our guests emphasized in this conference, God is God of all aspects of life,

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perhaps especially of political life, he suggested, because it has such serious consequences for so many people.

However, in this stage of our history we are tempted to use too easily, without adequate understanding, this affirmation of the Lordship of Christ. What is the nature of this Lordship over the secular world where Christ is not acknowledged? Is it like God using Assyria already in the Old Testament? Did this divine Lordship over secular powers change the crucifixion and resurrection of Christ and if so, in what way? How is Christ's Lordship over the world different from His Lordship in the church where he is acknowledged as Lord?

In this conference the renewed emphasis on the work of God outside the church has been accounted for especially in terms of the doctrine of creation. William Keeney's paper began with the affirmation that the world is God's creation and is essentially good. In fact, his paper brought in social, economic, and political structures even before considering the fall of man, suggesting that these structures were necessary primarily because of the incompleteness of man in the creation rather than because of his fall. The findings committee on biblical and theological issues has elaborated this emphasis on the doctrine of creation. The fall has marred or defaced, but not destroyed, the image of God in man.

Our question at this point is not a further evaluation of the doctrine of creation itself, but about the significance of this new emphasis on the work of God outside the church and the new attempts to account for this theologically. Or is this development just accidental, without any causes that we can discern? We face problems in answering the question of significance, first of all, because we are too close to the situation to understand adequately, and in the second place because the answer depends partly on what we will make it mean.

Certainly it is not accidental that this new emphasis is found among us here, in this group, at this time and place in history. It is not accidental that it is found here rather than among the Anabaptists of the sixteenth century, or among our contemporary brethren in Russia, or among the Amish of our own country. It would be interesting to trace further consideration of the doctrine of creation and similar theological concepts in the history of Mennonite thought, in relation to the social and political situation of the particular time.

From a theological standpoint it is apparent that we have here some unfinished business. It is apparent that we haven't entirely known how to understand the work of God outside the church, outside the body of Christ. With our strong emphasis on two kingdoms--on the purity of the church and the fallenness of the world--we have been basically pessimistic about the significance of actions outside the church, except directly in evangelism.

From a practical standpoint it is also apparent that many of us have been in vocational roles which we didn't quite know how to justify from a Christological standpoint. One brother told us the following some time ago during the MCC seminar on government in Washington: "With my upbringing in a Mennonite community and background of knowledge that Mennonites don't participate

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in government, I have felt somewhat bad about being a 'bureaucrat;' I am glad for this present study." He assumed, of course, that the study would help provide justification for his role. Many others of us have faced similar questions of justification as teachers, social workers, scientists, psychologists, counselors, businessmen, etc. As Anabaptists we did not want to give a simply pietistic interpretation, saying that our choice of vocation really doesn't matter as long as we are good Christians personally. On the other hand, an intensive Christological interpretation didn't always seem to fit. Many of our lives hardly seem like those of the strangers and exiles here on earth that the writer of Hebrews describes.

The problem has a further dimension. Not only have we been uneasy about our roles in the world outside the church, but we are troubled by the participation of the world in the church. Within the organized churches and congregations as we know them, there are so many secular actions, tending to break down the basic distinctions between church and world that we would like to affirm. In part this realization of sin in our own lives and in the life of the church is appropriate for all of us, when we take a deep look at ourselves. We have not attained Christian perfection, and only a shallow legalism could hold that we have. On the other hand, there is a lack of faithfulness, of discipleship and discipline, against which we must continuously strive.

Most simply, our uneasy roles in the world outside the church may be explained in two ways. One of two things has gone wrong. Either we have been unable to give an adequate interpretation--biblically and theologically--for what was nonetheless God's leading, or we have simply moved outside our Christian calling, disobedient to Christ, and are now seeking to write an *ex post facto* theology. Obviously some elements of both are involved.

In these simple terms we also see the great issue of this conference. This conference may, on the one hand, serve to provide a clearer biblical and theological understanding for what we ought to be doing as Christians in the world. It may serve to drive us with deep conviction into new ministries of evangelism, service, and peace. Or, on the other hand, this conference may be tragically used to justify an indiscriminate involvement in the life of this world, especially in vocational roles outside the will of God. This conference will either drive us into the world with a burning concern for the total work of Christ, or, the 1961 Chicago conference will come to be known in history as the one that inadvertently baptised secularism. The issue is one of genuine Christian social concern versus acculturation, cultural drift.

In relation to the current emphasis on the work of God outside the church, there is a strange duality in our present attitude toward the secular world. On the one hand there is a new awareness of the rebellious and demonic tendencies in the world about us, in the fear and hatred, the blindness and hostility of the cold war struggle, the interracial prejudices, and the pagan life in our big inner cities. References are made to ours as a post-Protestant society. In this perspective we seem to be returning to a New Testament situation and New Testament understanding of a Christian church seen against the background of a hostile world.

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On the other hand, in certain more local situations, in certain rural areas, smaller cities, and suburbs, the tension between church and world seems to be disappearing or largely gone. The character of our life as Christians does not seem to be basically other than that of persons who are at best indifferent Christians or simply non-Christian.

How is it possible that we should during the same period of history be experiencing these two divergent attitudes toward the secular world? This needs further consideration. A partial answer would seem to be our failure to see the deeper roots of godlessness in everyday life, the root of the demonic tendencies that are multiplied in the larger struggles of class, race, and nation.

In certain of these study commission discussions there has been some uncertainty about the kind of approach that should be taken to social problems, whether scientific, a moral approach, or some other. We must strive for a deep spiritual perspective, striving to understand these problems in terms of the total human need and the total redemptive work of God. And as we interpret our Christian social concerns, we must represent them in their perspective. Lesser perspectives, be they scientific or moralistic, will tend toward new legalism. It is only by the grace of God, through confession and forgiveness, that the problems of society, often rooted deeply in the strife of egos, can be overcome.

In our treatment of social issues, we are still troubled also by the formulations of the fundamentalist versus liberal controversy. Even in our asking the question, what is our Christian responsibility to society beyond evangelism, there is a difficulty. Our total work as Christians is to be a witness to the One whom we follow in faith and thus it participates in the redemptive work of God. To be sure, there are different aspects of this ministry and different callings, but to suggest that there is a basic separation between evangelism and social ministries of the church is already a falsification. Salvation, though deeply personal, is not a private matter--it has profound social consequences; and, on the other hand, social institutions will not be transformed to Christian character without a deep spiritual change in the lives of the individuals involved.

A most gratifying aspect of this conference has been the openness and Christian love evident in the discussions. The inter-Mennonite participation in this conference is also significant in this respect. We have much to learn from similar studies being made in other Mennonite groups and ought to foster inter-Mennonite consultation and work in dealing with social concerns. At points we reflect, as a conference group, a self-conscious divergence from the other Mennonite groups, perhaps partly justified and perhaps partly an immature rebellion against our common history, certainly a tendency we should examine most carefully.

Ultimately, as we think of the Christian and social concern, of the church and society, the question before us and before the world is one of belief and unbelief, of faith or not faith. The final question is not whether our society will survive, or even whether the tide of history will turn against the Western nations, but whether the world will believe that Christ is Lord, whether we really believe that God acted in Christ, and that we must act accordingly.

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"Therefore God has highly exalted Him and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9-11)

THE REPORT OF THE BIBLICAL-THEOLOGICAL COMMISSION
OF THE CHURCH AND SOCIETY CONFERENCE

October 31 - November 3, 1961
Chicago, Illinois

The study conference began with the statement of its central problem as, "What is our Christian responsibility to society beyond evangelism?" Throughout the conference we spoke of this responsibility in the world as our mission of social concern. This included the life of our people as citizens of many units of government, as workers in business, professions, industries, agriculture, and as neighbors in communities of this larger society. The conference asked questions such as these: Can we as a church ask the state to abandon capital punishment? Is there a place for the Christian in politics? Shall we as a church foster racial integration rather than segregation? Have we a Christian mandate to help the people in the Greek villages to a better way of earning their living? How do we deal with the problem of alcohol within and beyond our church, and are the problems our people face in becoming urbanized a part of our Christian concern?

The conference was in fact concerned with the question, "How shall we look upon our Christian mission in society?" Historically, the church has tended to divide itself in two different approaches. One approach held that our Christian mission is concerned solely with the saving of individuals. Beyond this our role in society would appear to be that of meeting the usual secular needs and responsibilities without too much thought given as to how the saved individual shall fit into the larger frame of secular society. The other approach has been to focus upon the Christianizing of society, to leaven the communities of society with Christian standards and principles to the greatest extent. This conference began with the question whether it was not possible to clarify a third alternative in which we sought to integrate these two approaches--often referred to as the individual and social gospel--in a biblical way.

Is there not a way to take seriously God's total mission in Christ and also accept the realistic limitations of fallen man living in fallen society? We have been taught that man is sinful and depraved, and that the world is evil. However, as we have moved out into secular society, we have often found elements of good in it. Elements of good are present in government, in medicine, in education, and in many non-Christian people. We have been unclear as to how to integrate what we discover in the secular world with the teachings of our church. If it is possible for good to appear within the secular world, then do we as Christians in our vocational and community life use and encourage this truth to the utmost? Does God himself work through such secular truth? Such experiences in society, together with our own experience in our imperfect churches, has tended to blur the distinction between the church and the world.

This being the case, some of us have often wondered whether it is really necessary for one to relate to the church. Questions such as these disturb

us. We fear that it will undercut our sense of mission on the one hand. On the other hand, we are also mindful that this may be a necessary part of our maturing experience as a church seeking to live in, but not of the world. Through such honest questioning the Holy Spirit led us at this conference in earnest search together of the Scriptures and our Christian experience to clarify our mission as the church in society.

We now see more clearly that to have an adequate framework for an understanding of our Christian mission in society we must understand more deeply the Christian doctrines of creation, incarnation, and consummation. Increasingly, we have come to see in this conference that ours is a total mission in society, from God in Christ to man in his total need and situation. Although there may be functional reasons for speaking of evangelism and social concerns and other facets of our work, in reality we can see the place of social concerns in our individual and corporate Christian lives only as we identify ourselves with Christ and His total mission to this world. Ours, too, is a total Christian mission of the church in society.

The biblical-theological commission of the conference developed in the course of the meetings a theological statement which will become, it is our hope, a basis for discussion of our mission to the church in society. This basis is what God has done for man as recorded in the Bible. This is most clearly seen in what God has done in Jesus Christ as that is seen not only in the Gospels but also in the Bible as a whole. In the Bible nothing that God has done is to be seen as done apart from Jesus Christ. This means that what He does through us is not to be seen apart from Jesus Christ. We must see our present life work, then, within the work of God through Christ as it is recorded in the Scriptures, not after the Scriptures.

We take into consideration the work of the preincarnate Christ or Logos as found in the Wisdom Literature of the Old Testament, the prologue of the fourth Gospel, and the opening verses of Colossians and Hebrews. In this view the purpose of God to reveal himself through the incarnation is already potentially in creation apart from the fall within history. The whole universe and potentially the whole human race is included in the one divine creative act.

After the fall the redemptive purpose of God manifests itself through the establishment of the covenant with Noah in an endeavor to rescue the "righteous remnant" as the only thing left that is worth saving, once the original goodness of creation had been despoiled by sin and the fall. God's covenant with Noah is then followed by His covenant with Abraham, which results in a deepening of the rift between the descendants of Abraham and the rest of humanity. The agency of God's redemptive purpose, though not the purpose itself, is narrowed to the individual Suffering Servant in the incarnation itself.

After the death and resurrection of Christ and the rise of the church, subsequent to the coming of the Holy Spirit at Pentecost, the agency of God's redemptive purpose expands to include again the whole of creation in a new heaven and a new earth, and the whole of a new humanity whose Head and Redeemer is Christ as the second Adam. This new race of redeemed humanity comes from every tribe and tongue and nation, and those who have washed their robes in the blood of the Lamb in their corporateness constitute the inhabitants of the new creation.

This then is the total sweep of the activity of God in the context of which His children are to determine the character of their work and ministries.

CHRIST'S WORK OF CREATION, REDEMPTION, AND CONSUMMATION -- THE BIBLICAL-THEOLOGICAL BASIS FOR A TOTAL MINISTRY TO THE TOTAL MAN, INDIVIDUAL AND SOCIAL

I. Christ's Work of Creation

We begin with Christ because that is where the New Testament begins. It appears that the Gospel writers sought to write the Genesis account of creation anew. The genealogies in Matthew and Luke have the same purpose as the first few verses in the prologue of the fourth Gospel. The same God who created the world through Christ redeems it by the same Christ through whom it was first created. "He was in the beginning with God; all things were made through him, and without him was not anything made that was made" (John 1:2,3).

The same God, who in the beginning created the world and mankind through Christ, now re-creates the world and redeems the new humanity which shall inhabit it through that same Christ. John 1:2,3 speaks of the work of the preincarnate Christ; Romans 5:18-21 of the work of the suffering Christ; and 1 Corinthians 15:20-28 of the work of the victorious Christ. These are not three different Christs whom we encounter here, but rather different manifestations of the one and only Christ.

Because the Christian doctrine of creation out of nothing does not allow us to see the material universe as originating either independently of God or contrary to His purpose, we are constrained to affirm its goodness. John 1:2,3 and 1 John 4 are positive affirmations of the gospel in themselves. But they are also an apologetic defense of the gospel directed against the Gnostic heresy which denied both the goodness of the material creation and the real humanity of our Lord.

We would affirm the goodness of creation despite the fall. The following Scripture passages are cited as evidence to support this affirmation. Philippians 4:8 - "Finally brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." This passage exhorts us to think of the good things present outside of Christ within a culturally fallen world. Our Lord himself had a keen appreciation for the world of nature. He saw nature as the realm in which God's providence still ruled, albeit in a fallen world. Through the orderliness of nature the heavenly Father provides for the needs of all earth's children whether just or unjust (Matthew 5, 6, and 7).

According to Genesis 1:27, God created man in His own image. This creation formula is restated without significant alteration after the fall and the consequent expulsion from the Garden of Eden (Genesis 5:1-3 and Genesis 9:1-3). The fall has marred but not completely eradicated the divine image. Genesis shows this image under at least two aspects. Man as created in the image of God is created both as a psychosomatic unity and as a social being.

As a psychosomatic unity it is impossible to say that we will minister to the soul of man but not to the body, for the two form one indivisible whole, so that one effects the other as well.

The fact that God created man as a social being finds expression both in the declaration that man was created in the image of God (the theological significance of the doctrine of the trinity being that the divine life is a life in community), and in the fact that no helper fit for Adam was found until the creation of Eve had taken place (Genesis 2:20-23). When the Bible says, "In Adam all die...in Christ shall all be made alive," it affirms the indivisible kinship of all men historical as well as contemporary. Years ago Eugene V. Dobbs was sentenced to the federal penitentiary at Atlanta. The charge: he made a speech opposing war. His own witness testifying to the kinship of all men: "Your honor, years ago I recognized my kinship with all living things and made up my mind then that I was not one bit better than the meanest of earth. I said then and I say now, that while there is a lower class, I am in it; while there is a criminal element, I am of it; while there is a soul in prison, I am not free."

Nevertheless, although we affirm the goodness of creation, even in the fallen world, we do take cognizance of the fact that demonic forces are at work within the fallen world which were not active immediately upon the completion of creation. Where universal harmony reigned and the morning stars sang together and all the sons of God shouted for joy when the world was first created, the fall and original sin have now introduced universal discord in the place of the original harmony. Original sin has poisoned the stream of human history at its source, and every generation is not only contaminated with this infection but by its own transgressions contributes to the store of evil constantly at work in our world. The creation is now subject to futility and waits with eager longing for the time when it will be set free from the bondage to decay which was introduced by man's sin and disobedience (Romans 8:20-22). The realism of the Bible and the events of the last half century combined inform us that the idea of progress which derived from the evolutionary hypothesis and was applied to human history ignored the radical nature of human sin.

While we must never lose sight of the fact that Christianity is a world-affirming rather than a world-renouncing faith, we must also be aware that in a fallen world, man's sense of values is both distorted and corrupted to the extent that he tends to use good things for evil ends. 1 Timothy 4:4,5 recognizes both the essential goodness of creation as it comes to us from God and also our need to exercise restraint in the use of the good things that come to us from creation. Without this restraint these good things will exercise dominion over us rather than we over them. "For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; for then it is consecrated by the word of God and prayer."

Summarizing then, man is created in the image of God, yet fallen. His total personal and social qualities and needs growing out of this glorious, though fallen situation, are a clue to the breadth of ministry a Christian may render. Here lies the basis for the Christian working to influence and serve society, Christian and non-Christian. Here lies the basis for the Christian working to alleviate any individual need whether it be the need of the mind, the body, the spirit, in order to save the whole man in both his personal and corporate dimension.

II. The Redemptive Work of Christ

A. The Redemptive Work of the Preincarnate Christ

There is evidence in the biblical material that the Christ, pre-existent and cosmic, was engaged in the work of redemption prior to His incarnation. According to Acts 14:17, God has not left himself without witness among any people. This is indicated not only in the fact that His activity is seen in leading the Hebrew people to select some of their Wisdom Literature from their non-Hebraic contemporaries. It is evident also in the fact that codes of law at many points parallel with those in the Old Testament have been discovered by archaeologists among the Semitic neighbors of the Hebrew people.

The exodus experience provided the Hebrews with the criterion for sifting this material and taking it up into the biblical canon where it is now a part of the sacred Scriptures. The preincarnate Christ in His redemptive work does not in any way threaten the uniqueness of His redemptive work in history. The Christian hope is not for a further revelation from another Lord but for the return of the same Lord. We look not for a further revelation of God but for deeper insight into the mystery of the revelation which has already been given. This revelation will never be surpassed or superseded. The church's hope for renewal lies not in the discovery of some new revelation but in a recovery of the original revelation in all of its purity and power.

The uniqueness and once-for-allness of the total Christ event, which includes incarnation, resurrection, and consummation, is thus not threatened by the redemptive role of the preincarnate Christ. In fact, it is strengthened, if we see as the Bible does, that the work of the incarnate Christ is the fulfillment of the Old Testament messianic prophecies. Thus, the work of the preincarnate Christ does not preclude the missionary enterprise, but on the contrary both makes it possible and expedites it. We see the redemptive work of the preincarnate Christ in its prophetic aspect in the call of God to Moses. The call contained the declaration that God had heard the groanings of His people in their bondage and the affirmation that having heard, He sent Moses to deliver them from the yoke of Pharaoh. The redemptive work of the preincarnate Christ may be seen also in the calling of the various Hebrew prophets to their prophetic task.

We have seen, then, that the work of the preincarnate Christ enables us to understand the work of Christ as the loving as well as just Lord of world and history.

B. The Redemptive Work of the Incarnate Christ.

We see a further basis for the church's concern to engage in a total ministry to the total man, individual and social, in the incarnation itself. Our Lord came into this world and took upon himself our sinful human nature. He healed the sick, opened the eyes of the blind, unstopped the ears of the deaf, fed hungry people, associated with social outcasts and otherwise undesirable people, and in the course of His association with them He declared their sins forgiven. He sought out people where they were in their sin and need. Both

in His own personal deeds and motives and in His spoken parables He is a revelation of God's own concern for all manner of men under all circumstances of life. The passage from Isaiah with which He chose to begin His public ministry indicates that He saw His mission as that of ministering to the needs of the whole man (Luke 4:18,19). Our reluctance to do the same thing shows that we have not grasped the profound insight of Luther into the liberty of the Christian man. Our churches, for the most part, remain more concerned to maintain rigid ethical standards than in becoming the accepting and redemptive fellowship, which can receive the sinner in his brokenness and become a channel of the grace that makes broken men whole. We have tended toward the absolutizing of impersonal principles rather than toward the establishment of personal relationships with persons in their need. This has pushed us in the direction of the legalism of the Pharisees, which we find so easy to criticize in them but so difficult to see in ourselves.

Because of the incarnation, man's heretical tendency to redeem himself by means of strict adherence to a legal code is sharply rebuked. The Christian is, because of the love of God freely bestowed upon him in Christ, a child of God now. Although the relational gift of sonship contains also the hope of final fulfillment and the striving for purity, striving for purity is not the basis for the hope. It is the hope already possessed which is the source of the ethical drive in the Christian life (1 John 3:1-3).

The Christian is now free, as Luther puts it, "to become a Christ to the neighbor." The Christian is not and does not seek to become an agent of the broken sinner's redemption, but he does become the channel through which the love of God for sinful men can be made known. The love of God for shattered lives can be made known only through persons who care.

We often deny the incarnation by the very methods of evangelism which we employ. Should our ministers act in the same manner in which Christ did, and seek out the town drunk in the local saloon, they would most likely receive from their congregations the same condemnations that were heaped upon Christ himself. What we plead for is not evangelism on the one hand and social service on the other, but getting through to human beings in their total need with the one gospel that speaks to the whole man. This must include the totality of his relationships! Christ's own call to the Samaritan woman could not be complete without reference to her disrupted home situation --a multiple divorcee. Furthermore, the gospel has its own counterparts in "the chosen generation," "the holy nation," and "King of Kings," for the social dimensions of family and social order.

It is our conviction that while this gospel, as a rule, expresses itself in both word and deed, it is not always necessary that both of these expressions take place simultaneously. In fact, instances have been pointed out where our insistence to utter the proclamation along with the deed may be the very thing that obstructs the progress of the gospel. On the other hand, we see Christ turning His back on the crowds seeking material ministries to get the Word out at the earliest possible time. However, as a general rule we feel that the gospel finds its fullest expression where word and deed are combined in one witness as was the method of Christ in miracle and proclamation. It was our Lord's redemptive identification with men in their sin and estrangement

from God that brought about the climax of His self-sacrifice upon the cross where He who knew no sin was made to be sin for us that we might become the righteousness of God in Him (2 Corinthians 5:21).

From the human side, if our Lord had consented to withdraw from this redemptive self-identification with publicans and sinners, He might have escaped the cross. His self-identification with these people was a severe rebuke to those who held themselves aloof.

C. The Redemptive Work of the Risen and Exalted Lord.

1. In the church. The redemptive work of the risen and exalted Lord will become more real to us if we envision the church as an epilogue of the incarnation. It is from the Father and the Son that the Holy Spirit descends upon the church at the time of Pentecost. The church becomes the agency of God's wider redemptive purpose through the gift of the Holy Spirit, expanding until it embraces the whole of redeemed humanity and the whole of creation in the new heaven and the new earth. This is anticipated in the book of Acts, where the spread of the church expands geographically from Jerusalem to Samaria to the uttermost parts of the earth.

If we see the church in the symbolism of the branches of the vine and in the members of the body, we may say in effect that the church is an extension of the incarnation. These are useful figures if we do not push them to the point where the institutionalized church becomes identified in our thinking with Christ himself. In the New Testament the branches are said to draw their life from the vine who is Christ. A branch that is severed from the vine is severed also from the life that is in Christ. The members of the body are formed into an organism, because the various members of the body are subject to their one Head who is Christ. The various members form the one body, the church, because they are united under Christ, who is their living Head.

Taking her cue from her incarnate Lord, the early church by being true to her nature vigorously challenged racial segregation (Ephesians 2:11-16), and set in motion forces that finally express themselves in legislation involving society as a whole. The church did not think it out of place for her ministers to challenge, albeit indirectly, the whole institution of slavery as seen in the letter to Philemon. In addition, there was no hesitation on the part of the early church in ministering to her own poor when the need arose. The book of Acts does indicate that when the need for a ministry of service to the Hellenistic widows arose, a division of labor between the apostles and those who served tables was instituted. But there is no hint that the church ever doubted that her concern for providing for the material needs of the Hellenists was a legitimate one.

Unless the church returns again and again to her living Head, Jesus Christ, her representation of Christ in the world will become distorted and faded.

2. In the world as Christus Victor. Part of our hesitation in moving out into the world with a ministry of love which expresses itself in deed as well as in word lies in the sometimes unspoken and sometimes vocalized conviction that the world remains the realm where Satan's dominion continues

unchallenged and unchallengeable. This postulates a radical dualism and, therefore, is unchristian. It is true that demonic powers remain in the world which continue to be hostile to the reign and role of God. But the testimony of the New Testament and of Christian experience is that the death and resurrection of Christ have decisively, though not finally, defeated these evil powers. The book of Acts, which contains the earliest attempt to give a theological definition of the atonement, does not view Christ's death as defeat for Him, but rather as part of the accomplishment of God's eternal purpose (Acts 4:23-31). In the Pauline letters, Christ's death is regarded as defeat for the demonic powers that engineered it. The declaration is made that if these demonic powers had known what they were doing, they would not have crucified the Lord of Glory (Colossians 2:13-15; 1 Corinthians 2:8). The Christus Victor, who is Lord of the world as well as Lord of the church, has broken the power of the devil and we need not fear when we as Christians move out into the world that we are taking from the devil that which is rightfully his own.

Yet, while Christ is Lord of the church and of the world, His Lordship is manifested in different ways in both of these realms. The church is the realm where His Lordship is most clearly recognized and actually, though imperfectly realized. In the church the Lordship of Christ expresses itself most clearly when Christians undertake seriously to re-present Christ in daily life. In our Anabaptist tradition this is the "Nachfolge Christi," which enjoins us to accept not only the sweet Christ who suffered and died for us, but also the bitter Christ who asks us to suffer and die for Him.

In the world outside of the church the Lordship of Christ is not recognized. The Lordship of Christ as Christus Victor is not only unrecognized in the world; it is also denied and violently opposed.

The individual Christian is thus faced with the temptation of accommodation to the world's standards as he moves out of the church into the world. Here the danger is not that of unchristian radical dualism referred to above, but rather an unchristian syncretism. Either of these can come about as a desire to escape the tension which one must undergo as he lives at one and the same time in the believing church and in the non-believing world.

The tension may not, however, be eliminated without the church losing her identity as the church. The Christian must, therefore, not seek the removal of this tension, either by accommodation to purely cultural standards, for in the latter the Lordship of Christ exists only in unrecognized form, nor in complete withdrawal into an imagined holy church. The Christian must live in creative tension between the church as the realm where the Lordship of Christ is recognized and the world where the Lordship of Christ is both unrecognized and denied.

This means that we recognize the seriousness of trying to give a consistent witness in a fallen society which is ill with a sickness unto death. Locked doors on our churches and on our homes and policemen on our streets but reflect in microcosm the same hostilities which we see mirrored in the cold war.

Perhaps our relationship with the world outside of the church can be illustrated with the figure of the hourglass, set within its framework. The framework represents the world in which the Lordship of Christ is not recognized.

Set within the frame the glass, wide at the top, represents the work of God beginning with creation, narrowing down in elect Israel in history to the work of Christ and expanding in the church toward the end of history--the consummation. The center represents the church where the Lord is recognized and obeyed. The introduction of the glass (redemption) into the framework (fallen world) does not mean that God now abandons His sustaining, containing, and fulfilling work within the frame (Gen. 1:28; Isa, 11; Rom. 1; Rom. 2:14). God can make even the wrath of men to praise Him, which is another way of saying that God through the Christus Victor remains sovereign even in the world that is fallen.

The life of the Christian within the fallen world is now directed, however, by redemption. The observation of this other activity of God in Christ as Lord of History is visible only to "eyes of faith" and is not a source of ethical insight or commitment for the Christian. He derives both his existence as a Christian and his insight for his earthly pilgrimage from the total Christ even at the center of the hourglass. As long as the Christian bears this in mind, he is perfectly free to use in the service of Christ and his fellow men those skills which are the gifts of the cultural world within which he lives; for Christ is also Lord there, though not recognized as such.

We must, however, be on our guard against accepting those ethical, sociological, and psychological insights and principles which we draw from the world at large and then baptizing them as Christian. The absolutizing of principle into rigid and inflexible rule pushes us again in the direction and into the pitfall of legalism. The danger here is always that the keeping of rules may become more important than the redemption of persons. What we seek is the redemptive personal encounter of the Christian man or church with any individual or group with a personal need. The solution is neither in withdrawal nor in return but in withdrawal and return--reflection and involvement. This term which has been popularized by Toynbee is simply illustrative of the pattern found in the life of our Lord and in the lives of all the Christian saints.

In the realm where it is not recognized, the Lordship of Christ manifests itself. The fall of twenty-one civilizations which Toynbee has traced for us is another expression of this fact. The discovery that they decayed from within and succumbed to this decay rather than succumbing to attack from without is an expression of the judgment of Christ or of the wrath of God. The expression of Christ's Lordship in judgment is not confined to the world, however. It is also visited upon the church when the church becomes unfaithful. Although God's redemptive activity ordinarily flows from the church into the world, God's arm is not shortened so that it cannot save if the church becomes disobedient. The church, like Esther (Esther 4:13-15) may have come to the kingdom for such a time as this when it comes to practicing racial equality, but if the church does not practice it, God can turn to the big league baseball organization, which in its integration is a severe rebuke to the church in its segregation. Is the church's failure to teach responsible stewardship in the midst of abject human need being judged by demonically inspired concern to fill the same need?

In summary, Christ, in His redemptive work whether preincarnate, incarnate, or post-incarnate manifests a comprehensive ministry to people. This ministry

sees their needs not only as deeply personal but inescapably social, for the sin from which Christ came to save man affects not only the individual sinner but his fellow man at every level of society. And the Kingdom over which Christ reigns by virtue of His redemptive work has and will have sovereignty over all dimensions of personal and social life. If Christ is involved in this totality of concern, how can His servants be any less involved if, indeed, they are truly "in Christ?"

III. The Redemptive Work of Christ in Consummation

Nevertheless, though the Christian lives in a sinful and fallen world where the goal of a perfected Kingdom of God within history is never fully realized, he is not thereby driven to despair. He lives in his own experience of redemption through Christ's death and resurrection between the tension of already and not yet. The Christian's present possession of the gift of the Holy Spirit is also the ground of his future hope (1 John 3:1-3; 2 Cor. 5:5). While the Christian goes about his work in this world in the knowledge that it will never be completely won to Christ and that, therefore, it must be subjected to final judgment, he also goes about his work in the confidence that the same Lord who was crucified and risen shall in due time return to claim His own.

We do not give up hope as we wait for the final consummation when Christ shall return and destroy the last enemy which is death and deliver the kingdoms of the universe to God, who is their rightful owner (1 Cor. 15:20-28). The Christian makes no attempt to set the date when the consummation will occur. He knows that the times and seasons are hidden in the secret counsels of God. But he is confident that the event will take place on the basis of that which he has already experienced.

CONCLUSION

Because Christ is Lord of the church and of the world, this means that some social ills may at least be ameliorated, if not eradicated. Since it would be better for anyone who scandalizes one of Christ's little ones to have a millstone hanged about his neck and be drowned in the depths of the sea (Matt. 18:5,6), we may also believe that any action that removes a stumbling block from the pathway of human beings to be pleasing to the God who so loved the world that He gave His own Son to redeem it. We have a firm theological basis on which to labor for the abolition of all racial segregation and the inequalities that flow from it.

The discovery that the gospel demands a total ministry to the total man, that it is concerned with the establishment of redemptive relationships based upon love rather than upon the conferral of merited status, gives us a theological lever with which to work for the abolition of capital punishment. The great increase in technical skills required to live in our technical age and the harm that can be inflicted upon other persons while under the influence of alcohol certainly lends some theological credence to a position of total abstinence, while the warning against the absolutizing of principle into rigid rule would guard against breaking fellowship with those

who do not accept the principle as a valid one. In increasing horror of nuclear warfare together with the present passion for survival which leads men beforehand to plan for the murder of their neighbors, who fail to build fallout shelters, certainly provides us with a firm theological basis upon which to proceed to try to outlaw war, even though one undertakes the task with the full knowledge that our work may never be completed.

The Christian does not have the promise that all his attempts to ameliorate social evils will meet with success, but he is not thereby exonerated from the responsibility of making the attempt. Neither does the Christian have the assurance that because he is Christian his own personal fortune is assured. It is always possible, and indeed often probable, that the world in its sin and freedom will reject the witness to the Lord even as it rejected His witness to Himself. But the Christian is not thereby excused from making his witness. This means that there is a cross for the Christian as well as for the Christian's Christ. Yet the way of the cross is for the Christian, as it was for Christ, actually the way of triumph.

The Christian life in this world then is one of response in love and gratitude to that which God through Christ has done for him. It is the love of Christ that constrains him to minister to his fellow men in their total personal and social need; for it is only as he ministers to them that he can give fulfillment to verbal expression of his love for God. Along with the constraint of the love of Christ there is always a sense of urgency about the work that is ours, and yet there is no panic, because we are workers together with God, and it is finally upon His mercy and grace rather than our own feeble efforts that the outcome of the concerns which are jointly His and ours ultimately depend.

Minutes of the
PEACE AND SOCIAL CONCERNS COMMITTEE
YMCA Hotel, Chicago, Illinois
February 2 and 3, 1962

4. **STUDY CONFERENCE REVIEW** The recent conference held October 31 - November 3 came up for major review. The following evaluations were made by members of the committee:

- The YMCA was a good location. The management co-operated very well. Inasmuch as they could not charge for the use of the facilities. A \$50 contribution was given to them.
- The six commissions worked well together. Two had difficulty arriving at a common mind.
- The tours were varied in value. One did not work out as planned.
- There was almost no wandering away from the meetings on the part of the participants.
- There was not a clarity of purpose in what the commissions were to do. Some worked on the paper; others worked mainly on findings.
- The findings committee became the biblical-theological commission and did some very creative work.
- Many people were involved, first in the area study groups and then in the conference itself. (Thirty-eight at the conference had been in the study groups and thirty-seven who were not in study groups attended the conference.)
- The whole program was well organized and this was impressive.
- This was the first communication between ministers on social issues. There was real searching.
- Men who are often on the fringe of the church were used for the first time. These were largely professional men. They appreciated using their skills on behalf of the church.
- Interpersonal confrontation was very good. There was a basic respect for each other's theological position and an acceptance of each other as sincere Christians.
- Not all papers were of equal value and some groups felt that they just began to open up the subject and that more research needs to be done.

5. **LOCAL FOLLOW-UP** Virgil Gerig presented the following ideas on how we might communicate the results of this conference to the congregations. He first pointed out that some of the issues are more urgent than others.

1. Ministers conferences can utilize the material as a basis for discussion. The Pacific District has done this and the Eastern District is using the paper "The Church and Alcohol."
2. The material could be sent out to the ministers for use in discussion groups. The Canadian Conference is doing this and the Pacific District has also.
3. Groups of churches near each other can set up a series of meetings and have speakers rotate between them, discussing the various topics of interest. Delegates to the conference could offer their services as speakers.

2.

4. Folders could be prepared containing statements on some of the issues.
5. A team of speakers could go to the various churches leading discussions on chosen topics.

6. **BIBLICAL-THEOLOGICAL STATEMENT** The short statement was sent to all participants. Additional suggestions that were given at the conference were to be incorporated in the paper by Alvin Beachy. This he has done and the paper has grown to nineteen pages. This paper was then sent to the members of the commission for further suggestions for revision. The paper is to be finalized by Alvin Beachy.

David Janzen has reviewed the short statement in The Canadian Mennonite. David Schroeder is to check the article and advise if any communication with Janzen would be in order.

MOVED that we print the biblical-theological statement (Schroeder - Sawatsky). Carried.

7. **UNDERDEVELOPED NATIONS PAPER** It was agreed that this paper would not be printed.
8. **OTHER PAPERS** "Christian Labor and Management Relations" and "The Church and Urbanization" papers did spade work and the areas require continual study. We would therefore urge a continuation of these studies. These papers can be reproduced for resource material but should not be printed.
9. **CIVIL DEFENSE** It was agreed that this paper would not be printed.

Edgar Metzler read the MCC Peace Section "Statement of Position on Civil Defense and Disaster Services."

MOVED that we as a committee approve this statement and give it our support (Schroeder - Unrau). Carried.

10. **FALLOUT SHELTERS** Leo Driedger's study on shelters was presented and discussed. MOVED that we encourage the publication of Leo's paper "Thinking on Bomb Shelters" in some form (Sawatsky - Habegger). Carried.
11. **RACE RELATIONS** It was agreed this paper should not be printed.

The commission that studied this subject had Stanley Bohn write to the Board of Christian Service suggesting that a survey be made of what the congregations have done with the recommendation made at the last General Conference sessions relative to the race problem. It was felt by our committee that the recommendation from the conference could have been implemented in various ways so that a count of churches who have passed the resolution would not be fair and was too legalistic. Therefore, it

3.

was agreed that a copy of the race statement with a cover letter by Leo Driedger which would also tell of the paragraph on intermarriage in the (Old) Mennonite statement, be sent to all the churches.

It was also felt, that articles about the work being done by the Vincent Hardings would help to keep this issue before the people.

12. **CHURCH AND STATE** Since this paper did not remain intact at the conference, it was agreed that the paper should not be published or circulated. We would like the executive secretary to keep a file of various papers on the church and state for further study and reference.

The Johnstown statement of the OMs was reviewed. C. J. Dyck had asked about the possibility of having the General Conference also adopt this statement at our forthcoming conference session. There was no unanimity in the committee on doing this. Some felt the dichotomy between church and state was too sharp in that it does not recognize that Christians are a part of the state and that there can be Christian statesmen who are able to work within the state at various times.

It was pointed out that the Institute of Mennonite Studies is publishing a manuscript by John Howard Yoder on "The Christian Witness to the State." Following a suggestion that we re-think this matter after we have studied this document, it was agreed that each member of the committee should study this booklet and then we can discuss it at a future meeting.

13. **CAPITAL PUNISHMENT** Consensus is that "The Church, the State, and the Offender" was a good paper. Since the Bluffton Conference referred this subject to us, it was **MOVED** that this paper be printed (Schroeder - Gerig). Carried.

14. **PAPERS FOR THE MENNONITE** Maynard Shelly has asked about the possibility of using some of the papers in The Mennonite. It was agreed that he could use all papers except the biblical-theological statement and the capital punishment papers as these are to be printed. Also, the paper on the church and state should not be used.

... a cover letter by Leo ...
... of the paragraph on intermarriage in the ...
... be sent to all the churches.

It was pointed out that the work being done by the Vincent ...
... the people.

Since this paper did not remain intact at the ...
... conference, it was agreed that the paper should ...
... be circulated. We would like the executive secretary ...
... to keep a ... of the papers on the church and state for further study ...
... and references.

The Johnston statement of the QMS was reviewed. J. L. Pyck had asked ...
... about the possibility of having the General Conference also adopt this ...
... statement at our forthcoming conference session. There was no unanimity ...
... the committee on doing this. Some felt the distinction between church ...
... and state was too sharp in that it does not recognize that Christians ...
... are a part of the state and that there can be Christian statesmen who ...
... are able to work within the state at various times.

It was pointed out that the Institute of Christian Studies is publishing ...
... a manuscript by John Howard Yoder on "The Christian Witness to the State." ...
... followed a suggestion that we re-think this matter after we have studied ...
... this document. It was agreed that each member of the committee should ...
... study the booklet and then we can discuss it at a future meeting.

CONCERNING THE STATE, THE CHURCH, THE STATE, AND ...
... the Old Testament was a good paper. Since the ...
... Winston Churchill referred the subject to us, it was MOVED that this ...
... paper be printed (Hortner - Gertig). Carried.

PAPERS FOR THE MEMORIAL: Raymond W. Kelly has asked about the possibility ...
... of using some of the papers in The Memorial ...
... It was agreed that he could use all papers except the biblical-theological ...
... and the capital punishment papers as these are to be printed. ...
... on the church and state should not be used.

Ediger

Discussion Leaders and Recorders

EASTERN

Howard Musselman
John Sprunger
D. Habegger
~~Ellis Graber~~
Alvin Beechy
Martin Schrag
C. Boyer
Pauline Juhnke
Wilfred Ulrich
Lemont Work - rec.

CENTRAL

Robert Hartzler
Wm. Klassen
Harry Yoder
Jim Reusser
Leland Harder
Bill Keeney
H. Raid
A. Funk
J. Purves
M. Juhnke
B. Harder
L. Habegger
Edna Ramseyer
Mrs. L. C. Kreider
Mrs. Eldon Graber
Mrs. Gilbert Suter
Mag Friesen
John D. Unrau
John Ewert

NORTHERN

A. H. Schultz
H. M. Harder
E. A. Albrecht
John Graedert - L
Ted Schmidt
Wm Unrau
Willard Friesen
Ben Sawatzky

WESTERN

Arnold Regier
- Marvin Ewert
E. G. Kaufman - L
H. B. Schmidt - L
Bill Juhnke
John Schrag
Irwin Richert
Arnold Nickel - L
Harley Stucky
J. W. Nickel
L. R. Amstutz
Mrs. H. J. Andres
Floyd Bartel
George Stoneback
Mrs. Russell Mast
Harold Buller Rec
Arnold Epp
Roland Goering - L
Ralph Weber

PACIFIC

Paul Goering
Aaron Epp
Lyman Ho Stetter
Albert Epp
Henry Fenner
Ramon Jantz - Rec.
Lester Janzen
Marvin Linschied - Rec.
Alvin Funk

CANADIAN

Bill Dick
Pete Sawatzky
Paul Schroeder
Gerhard Ens
John Unrau
Frank Epp
Paul Schaeffer
D. D. Klassen

P. A. Unger
Peter Keller
Lohrentz
Arthur Regier
J. C. Schmidt
Wm. Pauls (Didsbury)
Ted Friesen
Peter R. Harder
Henry H. Epp

Henry J. Gerbrund
J. C. Muffet - Rec.

20 groups
as chairmen

40 chairmen

20 recorders

Board members as officers not
involved as chairmen - could
serve as reserve persons

Who are BCS rep
on functions + issues
functions shared with leaders
and BCS members

Bob Ramseyer
Alvin Thies
Peter Dierksen

Philosophy on questions

Wait for conf discussion material

Find out what Board want then

- extension of Conf floor discussion
but not continuation of presentation

